A

CORDIAL

FOR A

Fainting Soul.

PART II.

BEING

The Sum of two and twenty Lecture-*Sermons* more; Preacht in the *Chappel*, belonging to *Chappel-field-house*, in the City of *Norwich*.

Wherein is discovered

The power of *Faith*, in order to the conquest of *Carnal* and *slavish fears*, and *irregular disquietments* and *dejections* of *Spirit*, whether for causes *External*, *Internal*, Private or *Publike*: wherein several *Cases of Conscience* are resolved relating to such Fears and disquietments of Spirit.

By JOHN COLLINGS, *Master of Arts*, and Preacher of Gods word in the City of *NORWICH*.

Isa. 40. 1. 2. *Comfort ye, Comfort ye my people, saith your God.*
Speak you comfortably to Jerusalem and cry unto her, that her warfare is accomplished, that her iniquity is pardoned, for she hath received of the Lords hand double for all her sins.

Isa. 61. 1, 2, 3. *The Spirit of the Lord God is upon me, because the Lord hath anointed me to preach good tidings unto the meek, he hath sent me to bind up the broken-hearted, to proclaim liberty to the Captives, and the opening of the prison to them that are bound. To proclaim the acceptable year of the Lord——to comfort all that mourn. To appoint unto them that mourn in Sion; to give unto them beauty for ashes, the oyl of joy for mourning, the garment of praise for the spirit of heavines, that they might be called trees of righteousness, the planting of the Lord that he might be glorified.*

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CORDIAL

TO THE RIGHT HONORABLE, the Lady *Frances Hobart*, Grace, Mercy, and Peace.

Madam,

IT is because we are *below*, that there is the least need of any *Treatises* of this *Nature*; It is because the *sheep of Christ* feed in these *lower Pastures*, that *Peter* is charged to *feed them*; & because they are in the *valley of tears* that he calls to us, *Comfort ye, comfort ye my people*: It was once Christs own work to say to his disciples. *Let not your hearts be troubled, you believe in God, believe also in me*: He is now gone *a far journey*; he that was once a *comforter* on earth, is now an *Advocate* for his Saints in heaven; here he *pleaded* with them, now he is *pleading* for them; he is gone out of the sight of *sense*, but not of *Faith*; he will come again at the *Marriage-day*, (*why is his Chariot*

so long a coming? but in the mean time, he hath said, *I will not leave you comfortless.* The first work he did after he *ascended up on high*, was to dispatch a comforter to his Saints. This comforter still remains, and shal do, till his coming again; (as to his *comforting* work:) & besides that they might have *comfort* in their *ears*, as well as in their *hearts*, he hath said to us *Comfort ye, comfort ye my people*; it is but a *candle-light* that we hold forth; but the time will come, when all the Saints shall be incorporated in the *new Jerusalem*, & *the Lamb himself shal be the light thereof*; we cannot, but he shall *wipe all tears from their eyes*; we are not yet come to the place where *we shall hunger and thirst no more*, faint and *swoon* no more, it is *longing* time with us; the time shall come, when we shall be filled with his fulness & Christ shal be *All in All*, both in us, and unto us. It is my desire (*Madam*!) to be a *servant* to the *royal Bridegroom*; and it is an high employment, to hold his *Spouses head* in *fainting fits*, to *speak comfortably to the daughter of Zion*, designed for the *Lambs wife*. This I have endeavoured in that Lecture, which your *Honor* hath been pleased to command my service in, in your Ladiships own *Chappel*. Since God called me to the great work of the *Ministry*, I have made it my aim to cut out my *Ministerial work* into three parts, which I conceive would comprehend most of a ministers publick work. 1. In one constant exercise, to open the Scripture and the *Mystery of Godliness*, handling the principals of Religion; as well to inform

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the *ignorant*, in the *foundation of Religion*, as to diſcover the *errors* of thoſe have deviated from the *Truth, as it is in Jeſus*, and to *eſtabliſh Chriſtians* in the Truths of Chriſt, ſo much *forgotten in our looſe times*. 2. In a ſecond exerciſe, to *preach Practicall Doctrine*, to build up Chriſtians in the waies of *holineſs*, that thoſe that *live*, might alſo *walk in the Spirit*. 3. In a third exerciſe, to *ſatisfie doubting Chriſtians*, by reſolving *Caſes of Conſcience*; and eſpecially ſuch as were of neereſt concernment to a Chriſtians ſoul-happineſs; your Ladiſhip hath been pleaſed to give me a *liberty*, (according to that *meaſure* of abilities wch. God hath given me) to endeavour all theſe in your Ladiſhips private *Chappel*. Upon the importunity of your Ladiſhip, & divers other friends; I was perſwaded a yeer ſince to adventure the *Publication* of fourteen Lecture-ſermons, in anſwer to ſuch *ſcruples* & *caſes of conſcience*, as might ariſe in Chriſtians *ſpirits*, from a *miſtake* of the *grounds*, & *nature*, & *acts* of Faith. From the courteous acceptance of them, by ſeveral Chriſtians, & the importunate letters of ſome friends, (whom I honour) I have been perſwaded, and by my promiſe then, I am engaged, to adventure out a *Second proportion of the Cordiall*. This treats of ſuch Caſes as uſually ariſe in Chriſtians, from the miſtake of the power of faith, in order to its *conquering work with power*, & that but in part neither, only diſcovering the nature and power of faith, in order to the conqueſt of *carnal and ſlaviſh Fears*, and unwarrantable *Diſquietments*, *and de-*

jections

jections of Spirit. Faith hath not two greater *hinderances*, then these two ingracious spirits. *Fears* scare, disquietments sink the soul: (*Madam!*) these sermons were first dedicated to your Ladiships *ears*, preached within your own *walls*; your Ladiships noble *Acceptation* of them, from the *Pulpit*, hath emboldened me to offer them to your Honour, from the *Press*. I humbly offer them to your Ladiship, as a *token* of your Ladiships transcendent love to the *Gospel*, and great respects to me, the meanest *servant of Christ*, in that great work. I shall be honoured, if God at any time, directing your Ladiships eye to any *page* in these *sermons*, will be pleased to make use of it, or any thing in it, to allay the troubles and *disquietments* of your Ladiships spirit, & turn that *block* out of the way of your Ladiships faith. I wish (*Madam!*) we could *alwaies* remember, that in our *dark hours* it is our duty to *stay upon God*, and believe for light, though we cannot *see* it; and not make it our work to sit powting in a *Cave*; beleeving will ease us, when *dejection of spirit* and *disputing will not*. It is no great honour when we *see*, *to believe*. Christ hath said, *Blessed are they that have not seen, and yet beleeve*. If we must *weep*, (for Alas!) it was prophecied, that we should, when *the Bridegroom is gone*) yet why may not the *weeping eye* look upward and *rejoyce in the Lord*. There are, that look too little into themselves; that makes their joy too *quick* and too *much*; (*for the laughter of fools, is as the crackling of thorns under a pot.*) But troubled

Spirits

rits uſually look too much *about them*, and *into themſelves*, and *too little upward*. The *Paſſions* of our *minds* are very unruly, ſince *Adam* laid the *reines* upon their necks; man could never ſince *recover their heads*. Man, (fooliſh man!) is *all in extreams*, ſince his firſt ſwerving from the *golden rule*. Secure ſinners *fear nothing*, & are troubled for nothing, they *harden their hearts*, and paſs on and are *puniſhed*, and *weep* and *wail* for ever, becauſe they would not *mourn for their ſins*: others *mourn*, and *refuſe to be comforted*, and *ſorrow* begets *ſorrow*; firſt *weeping*, then doubting whither *weeping eyes* can *ſee* the way to heaven, or no. Chriſt is miſtaken by *weeping* Saints, otherwiſe they would ſee, that their *jealouſie* of his love, is a *tranſgreſſion without a cauſe*, he is not ſo *hard to be intreated*, as Chriſtians uſually in their fits of *Love-jealouſie* conceit him to be; he is ready to receive and *forgive*; he is not ſuch an *hard maſter*, as ill ſervants judg him, but as the preſumtuous ſinner uſually *thinks God ſuch another as himſelf* (as the Pſalmiſt ſpeaks *Pſ.* 50.) ſo doth the diſquieted Chriſtian many times too; he hath *broken Gods law*, and he thinks, God cannot do leſs then *break his neck* in hell for it. But God *remembers that we are duſt*, and he hath proclaimed it *Mal.* 3.6. *I am the Lord that changeth not, therefore you ſons of Iacob are not conſumed. Therefore* becauſe he *changeth not*; not becauſe we *change not* every moment; for *who knows the errours of his life?* I have been ſo ſenſible, how prejudicial a *diſquieted frame of ſpirit* is to a *Chriſtian*, that I have in this

trea iſe, been ſomething large in *perſwading* Chriſtians from it. A *cheerful ſpirit* is a *Goſpel ſpirit* and will draw forth a Chriſtian in *a Goſpel converſation* The *cheerful Chriſtian* ſits in the *light*, and ſees a great deal more of *Chriſt*, then the ſoul that ſits in the *Cave*. Joy is a comely ſuit for the Saint. The Chriſtian, in that habit, is fit to ſtir any way, in a *Goſpel-converſation*. *Heavineſs makes the heart to ſtoop*; it is the *Green ſickneſs* of the ſoul, that maks it *lazy* in every duty, and out of *breath* at any more *difficult ſervice*; it makes it look ill, and *do ill* too. The ſoul is *fit for nothing* in ſuch tempers, but *ſitting ſtill*, and it *wiſhes for death*. *Light* (ſaith the Pſalmiſt) *is ſown for the righteous, and joy for the upright in heart*. God hath ſown it; Chriſt bought the *ſeed* with his *blood*. Dear *ſeed*, and a *rich harveſt*, and how *few reapers*. But alas! The Saints joy muſt be of Chriſts *Application*, as well as *purchaſe*. *Till he comes down into his garden*, all the *flowers* will not give *a ſweet ſmell*. But I forget, I am writing but an *Epiſtle*. Madam! I humbly leave theſe *worthleſs labours* with you. May your Ladiſhip never know what it is to walk with a *diſquieted Spirit*, for want of the *ſenſe of his favour*, whoſe *favour is better then life*. Now that this Treatiſe may be ſanctified to your Ladiſhip, & help your Ladiſhip to ſwim in all *deep waters*, and to *rejoyce in the Lord*, and *be glad in the God of your Salvation*: when the *figtree doth not bluſſome, neither ſhall their be fruit in the vine*; *though the labour of the Olive ſhould fail, and the fields ſhould yield*

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no meat, and the flock ſhould be cut off from the fold, and there ſhould be no herd in the ſtals. In ſhort, (*Madam*!) that your Ladiſhip may *live by faith*, when *ſight fails*; and ſo ſay unto the Lord, *Thou art my portion*; that you may find enough to *give thanks* for, and *rejoyce in*, when all the *conduit pipes* of *ſenſe* ſhall be *dry* and *cut off*; is, and ſhall be, *Madam*! the prayer of him, who is

Chaply-field-houſe, *Ian.*. 18. 1648.

Your Honors moſt humbly, obliged Chaplain and ſervant, in the work of the Goſpel.

John Collings.

To the Reader.

Courteous Reader,

I Here present thee with a *Second proportion of a Cordial for a fainting Soul*. Thy courteous *acceptance* of the former, hath imboldned me to a *second adventure*. *Luther* was wont to say, if he thought, that the reading of any of his *Books*, would hinder any from reading of the *Scriptures*, by taking up the *time* should be so *imployed*, he would *burn his books*, rather then by them, give an *occasion* to such a *temptation*. *Comments* should not *confound the Text*. I desire that these *Sermons* might put thee upon a further *inquiring* into that *Book*. *Searching the Scriptures if those things be true, which are here spoken. Bring the* things in this Treatise *to the law, and to the Testimony, if they be not according to that word, it is because there is no light in them*; If they be, *imbrace* them for the *truth's sake*. For the *Author*, he is a poor weak creature, scarce fit to be *an hewer of wood, and a drawer of water for the Congre-*

Congregation of the Lord: here is a little *wood hewen*; if Gods Spirit put the fire to it, and thou beest willing to lay thy soul upon the *Altar*, this *green wood* may then *burn*, and make the *sacrifice of* thy soul, to be a *sweet savour in the nostrils of God:* here is a little *water of life* drawn, if thou *reacheſt* it to thy ſoul by the hand of *Faith*, and God pleaſe to add *vertue*, it may poſſibly keep thy ſoul from *ſwooning*. *Reader*, if thou beeſt one that haſt been acquainted with theſe *fits*, thou wilt be ſenſible how needfull a *Cordial* is: otherwiſe, the *Viſion of this book*, wil be like *the Viſion* of the *Prophets Book*, that was *delivered to one that was unlearned, ſaying, read it; but he ſaid I cannot, for I am not learned.* I dare commend to thee, the *ingredients* of this *Cordial*; for the compoſition of it, it might (poſſibly) have been done by a far *better hand*; but *Gods ſtrength is oftentimes perfected in weakneſs. Out of the mouthes of babes and ſucklings, he delights to perfect praiſe*, that *he that glorieth, might only glory in this, that God is the Lord.* Poſſibly, many things have been ſpoken by other more *eminent precious men*, in order to the raiſing up of *dejected ſpirits*, which hath made me think the writing of this *Treatiſe*, much like the *writing of Iliads after Homer.* But our age is an age of *Novelties*, and the people commonly uſe books (even of this Nature,) like *Diurnals*, throwing them by, after the *firſt week*; which leaves an advantage, both for *new impreſſions*, and *new Authors*; poſsibly the date of 1650. may allure ſome to

to read it, that would have deſpiſed a *better and more judicious piece* of ten or twenty yeers older date. *Reader*, I have here endeavoured to ſhew thee the *power*, and *office of Faith*, in order to the *conqueſt of carnall and ſlaviſh fears*, and *diſquietments*, *and dejections of Spirit*. I know *Faith* in thy ſoul, hath other *Enemies*. I ſhall (God willing,) if this be aceptable to thee, proceed further, in the diſcovery of the *power and office of Faith*, in order to the conqueſt of *Carnall reaſonings*, *and cavillings*, *doubts and temptations*. In the mean time, *Honour* the mean *Author*, (thy worthleſs *friend*, by making uſe of this; I ſhall trouble thee no further, I have ſome *friends* and *brethren in the work of the Goſpel*, that have deſired to ſpeak to thee; if they ſpeak any thing, of any *truths* in this book; *ſearch the Scriptures*; then *believe* and *improve* their *commendation*: if any thing of the *Author*, (but his *ſhame*) let it not *tempt* thee *to think any thing further of me*, then as a *poor worthleſſe creature*, who is *nothing*, nor hath *any thing*, (but *infirmities*) to *glory* in; yet *Reader*, I would have thee beleeve, that I am

Thy worthleſs, faithfull ſervant, in the Goſpel of our Lord Ieſus Chriſt.

Chaply-field-houſe, *Ian.* 8th. 1649.

John Collings.

To the Christian Reader.

AS it is a great evidence of Sathans soul-murthering *cruelty*, to duck, and press down the heads of such as are *cast into troubled waters*, even if possible, to an irrecoverable *suffocation*; so it is a sweet *pledge* of Gods fatherly *compassion* to come at such a time with *healing under his wings*, and appear to them a God of *consolation*, such a one as will not have *their spirits to fail before him*: And this the Lord effects in the secret way of his wise *dispensation*, by a kind and seasonable opening the *womb of Faith*, to disclose its useful *productions* in a *renewed soul*. This Sathan indeavoureth again to *obstruct*, (if he might,) either by a dangerous *abortion*, to destroy the *brood*, when he seeth it beyond him to make away the *Dam*; or else, (where he often speeds,) by a venemous way of unespyed *subtilty*, he weakens the *issue* of faith, so as it is kept invalid, to bear up against those mighty *obstructions*, which ly in the way of a believers chearly, peaceable & thriving

plight

plight; ſo as he cannot walk up to ſuch a *ſuteable deportment* as may *grace* the *profeſſion of the Goſpel*, nor bath his ſoul in thoſe *ſilver ſtreams* of ſecret ſweetneſs, which flow out from the *fountain of Grace*. Now becauſe they are the *remains* of our unſubdued *corruptions*, which Satan finds within us, and muſtereth up againſt the *power of Faith*, in theſe its precious actings. It is a great point of *heavenly experimental wiſdome*, to ſet out the *operation* of faith in a tendency towards the *ſcattering*, *evacuating and cleanſing* away ſuch refractory and ſtubborn *inmates*, which lie ſucking in the heart to ſerve the ſenſes of Sathan, by fomenting *troubles*, heightning *diſcouragements*, and interturbing or checking a believers inward *peace*, *joy*, *and growth*.

Chriſtian *Reader*, thou haſt here imparted to thee, the great *workings of faith that way*, and if thy heart be of a *believing frame*, ſo as it may *Symbolize* with the matter here *preſented*; thou wilt diſcover in theſe Sermons a very gracious *faculty*, by a ſpiritual *energy* to pierce into the *profound things* of the *myſtery of Godlineſs*: thou mayeſt ſee many *Goſpel-lights* ſet up in this *room*; many rich *pearls* congeſted into this *ring*. The whole frame carried with ſuch *wiſdom*, *gravity*, *verity*, *piety*, *& judgment*, *and experience*, as will commend it ſelf to all *gracious ſpirits*, in its own language beſt: whiles other men are *ſwearing*, *quarrelling*, *venturing* all, in the *cock-pit* of *contention*, to act their own parts; this Author from a private *Oratory*, in an *Honorable family*,

mily, is where God *looks for him*, and *acts* what *God would have him*, in *plotting* to ſettle all in an *happy thriving condition within doors*, amidſt outward *diſtractions*, as one prudently *foreſeeing* that there lies the *prime* ground of *ſettlement* abroad. (*Chriſtian*!) thou ſhalt ſee here a curious *imbroydery* of the *variety* of faith's *operations*, in the *internal and external actings* and *effects* of it; the *ſeaſonable* and *gradual workings* of *it*, ſo as thou mayſt *own* it, *live* on it, *prize* it, and *diſcover* it, from what is *beneath* it, when it is in the *deadeſt* ebb, and does the *loweſt* work. thou ſhalt find here the full *allowance*, given to *Goſpel-truths*, concerning *Faith's power* to a *grain*; and the *warping* from it, or *aging* ſhort of it, very *clearely* ſtated; with skilful *application* of ſpiritual *cures* and rare *experiments*, for the *remedying* of thoſe *ſoul-racking* troubles of carnal *fears*, *griefs*, *diſcouragements*, *diſquietments*, from all ſorts of *diſtempering* cauſes: in every thing the *truth* held forth and *cut* out to a *thred*, without the leaſt *deviation*; ſo as *judiciouſneſs*, and *holineſs*, appear to keep an *equipage* of *beauty* in this *uſeful* work. We earneſtly wiſh, that the bleſſing of heaven may *go* along with theſe *faithful* labours into the *hands* & *hearts* of many *eminent and honourable perſonages* in this *Nation*; that when they ſhall diſcern the *flowing of theſe ſpices*, by the *breathing of the Spirit* from a private *Chappel*, they may be *quickned*, and *incouraged*, (after ſo *holy*, and *Chriſt-advancing a ſampler*,) to ſettle *nurſeries* of *piety*, and plant *ſeminaries of Godlineſs*, where they *reſide*

ſo they may help many a *precious* ſoul heaven-ward, and treaſure up much comfort to their *own* againſt the day of account; which as it is the hopeful endeavour of this faithful ſervant of Chriſt; ſo it ſhall be the *inceſſant* prayer of *us*, who deſire the *increaſe* of joy and peace, in every gracious *heart*, being, Chriſtian!

Ian. 8th
1649

Thy Servants, in the Goſpel of our Lord Ieſus Chriſt.

John Martin
William Sparrow.

TO

To the Reader.

Courteous Reader,

THruth ſayes *the whole need not the phyſitian, but the ſick:* poſsibly thou art *deadly* ſick, *gaſping* for life; thou haſt been made to ſee the *Almighties* fingers *writing bitter things againſt thee*; for that thy *countenance* is changed, *thoughts* troubled, *joynts* well nigh *looſed*, and *knees* ready to *ſmite one againſt another*: if thou beeſt *ſick*, the Lord in mercy hath *provided* a precious *electuary* 'tis in thine *hand*; be thou another *Petrus Comeſtor*, a Bible-eater, this *Cordial*-eater, *take* it, *eat* it up, by ſerious *reading and meditation*; and by Gods bleſſing it ſhall be *ſweet as hony in thy mouth*; or poſſibly thou art unacquainted yet, with ſome of theſe *fears* & *ſorrowes* (which are hinted here,) & ſo perhaps mayſt ſay, *give ſuch wine to heavy hearts*; thou art *cheerful*, & of good *courage*, yet *read*, that thou mayeſt remember, when a *fainting fit* ſhall come, that there is a book called *A Cordial for a fainting ſoul*, and then thou mayeſt be glad, that ſuch *aqua*

cœleſtis was ever *preſented* to thy *taſte*. Truly I knew one that took up *Capels* book about *temptations*, & lookt upon it a little, as a *pack of whimſies*, and ſo laid it *by* in *ſcorn*, but that very *party* was glad once within ſeven *yeers* after, to hunt for bleſſed *Capels* book, and *bleſſeth* God at *this day*, that ever he *handled* it; ſo I ſay to thee, the *root* of the matter, the *root* of ſinful exceſſive *fears*, is in thee; thou knoweſt not how ſoon *trouble and anguiſh* may *take hold upon thee, as a woman in travel*; a little *vial* would do well at *beds head* againſt the *evil day*.

The world hath a ſort of *comforters*, that will come to a *ſorrowing ſoul*, and bid him in his *diſconſolate* eſtate, look upon his many *dear* & *loving* friends, his *goodly eſtate*, at leaſt *fine competency*; up to *gaming*, to *jovial company*, &c. but the poor ſoul turns the *head to the wall*, and ſaith within it ſelf, *miſerable comforters are ye all*, ye are *Phyſitians of no value*, ye miſs my *diſeaſe*; your *Cordials* are gall, no, no, the *arrows of the Almighty*, and the *fiery* darts of the *devil* come by whole *ſhocks*, upon my *affrighted ſoul*; can you preſent *nothing* but *friends* and outward *conſerves* to a *wounded ſoul*? Oh! do not *wound* me *deeper*. But now, if there comes any that are *well skil'd* in the *divine herbal*, and *points* them to the *Lord Ieſus*, the *conſolation of Iſrael* the *Author of eternal Salvation*, the *Author* & *finiſher of faith*, the *conqueror of Satan*, that we in him might be *more then conquerors*; that *reacheth* him *divers precious promiſes*, that ſhews him his *pride*, his *peeviſh*

viſh froward diſpoſition is now to be *hammered down*, and that he muſt *ſtruggle* with the *Lord*, and his own ſoul, by *prayer*; by the *word* of *promiſe*, *command*, *prohibition*, *threatning*, by *watchfulneſs* upon all occaſions, with all *perſeverance*, till his *ſecret pride* be thrown down *headlong*, and *trod* upon, till he is become a *lamb*, or like a *weaned* child, and be content not only to be *reviled*, *perſecuted*, but even to be *buffeted* and *winnowed* by Sathatn, (if the Lord pleaſe to have it ſo, (ſuch a *comforter* as this ſhall *ſpeed better*, & ſet the poor *patient* on his *legs* ſooner then a *thouſand* of the worlds *Mountebanks*; but you wil ſay, perhaps, what? muſt we be contented to be *buffeted* with *blaſphemies*, *hideous temptations*, as you did ſeem even now to *intimate*? this is ſtrange news. I anſwer, thou muſt be ſo indeed, or elſe never look to be a *dumb* and *patient* man in other *things*; I do not mean, that thou ſhouldſt not *complain* of them heartily to the *Lord*, and *lament* them, as having the *root* of the matter of them in thy *ſelf*, *Mat.* 15.19. but I mean, thou muſt not *fret* and *fume*, and *vex* at them, as *ſtrange* things, wondering that the Lord ſhould ſo ſuffer *Satan* and thine own *heart*, to put the *affronts* of hell upon thee. No, no, thou muſt *juſtifie the Lord even in theſe things*, and ſay, *thou haſt puniſhed me leſſe then my deſervings*, I pray thee, good *Reader*, do but caſt thine eye upon that place in *Ia.* 1.12. & thou ſhalt ſee, that *bleſſed is that man that indureth temptations, for when he is tried, he ſhal receive the crown of life:* & if you do but look *forward to* the 13. & 14 *verſes*,

verſes, you ſhall ſee, he means not onely *outward troubles*, but mainly, *inward troubles*, and ſuch wherein a mans *heart* is not to be excuſed *neither*. Well, *Reader*, thou mayſt ſee here in this *Treatiſe*, the *South-winde*, the warm *breath of conſolation*, hath blown upon *Chriſts garden*, and the *ſpices* do *flow* out; here is *myrrhe*, *ſpice*, *hony-comb*, *wine*, *milk*; *eat O friends*, *drink*, *yea drink abundantly*, *O beloved*; there is no exceſs in ſuch *wine*: if thou beeſt *drunk* with *ſorrow*, take a *flagon* or *two* of this *wine*, and I hope it will ſet thee *ſober*, and in thy *right* minde. If thou beeſt a *ſon or daughter of heavineſs*; ſee thy Lord has commanded a *Barnabas*, a *ſon of conſolation*, to *adminiſter* to thee; take this *Cordial* gladly as ſent from thy *Father*, do not *ſpill a drop*, (if it be poſsible) and *bleſs thy Father* for it, and for the *meſſenger* that *handed* it to thee; and now the *cup* is *ready* for thee, *open thy mouth*, (thy very ſoul) *wide*, and the *Lord ſhall fill it*, and *I* (who am this worthy Authors friend, will be ſo much thy *friend*, as to pray the divine *bleſſing* upon thy *Soul*, in the uſe of *this* and all thy Spiritual *food* and *phyſick*: Being

Thy ſervant in the work of the Goſpel of the Lord Ieſu,

E. D.

A Table of those *Several Cases of conscience* which are *spoken* to, or *Questions* which are *discuss'd* in the *following Treatise*, whether more directly or collaterally.

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SERM. IV.

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16. Qu. How a *Christian may conquer in himself, his slavish fear of diseases.* p.110. and p.121.

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19. Qu. Whether *all diſquietment of Spirit for temporall evills, be ſinfull in a Saint, or no?* p.141.142.143. 144.145.

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1. Some Christians may *have more shinings of grace upon them, then others have.* p.165.
2. Some *may have been more experienced Christians in the acting of grace, in getting over such troubles, when as* (possibly) *others never met with them before.* p.165.
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8. Posit. *Every sinfull disquietment and dejection of spirit, whether for things temporall, or spirituall, will not amount to so much, as a totall negation of true grace, and lively faith.* p.167.
1. Gods *Saints have been so disquieted.* p.167.
2. *Faith doth not blot out naturall affections.* ibid.
3. It is the *best sort of sin in the world, to sin by a soul-trouble for sin.* p.167.
1. It is *ten to one, but it is a sin of ignorance.* p.168.
Or, 2. At most, *but a sin of weakness*, and our High-Priest *can compassionate both these sorts of sinners.* ibid.

The

The ſin that will argue a *nullity of faith*, muſt be, 1. Againſt *light*. 2. *Continue in*. 3. *Delighted in*. p.168.

9. Poſit. *True faith cannot make a full conqueſt of this more then any other corruption*. p.168.

10. It hath ſeemed good to God, there ſhould be *a body of death in us*. p.168.

Five *ends of God in it*.

1. To *keep Saints humble*. 2. *To keep grace waking*. 3. To make *Saints know where there ſtrength lies*. 4. *To ſinde Chriſt work as an advocate*. 5. *To let us know, Heaven's the only clean and priviledged place*. p.169.

2. If faith could, in this make a full conqueſt, *we might, in ſomething, be perfect which we cannot*. p.169.

10. Poſit. *It is the nature of faith, continually to be ſtriving to ſubdue, and conquer theſe corruptions*. p.170.

This will appear:

1. *By the conſideration of the oppoſition of their nature, to the nature of faith*. p.170.

2. They drive contrary deſigns.

1. Faith's deſign is *to fill the ſoul*; the deſign of diſquietments, is to *diſturbe the ſoul*.

2. Faith's deſign, is to *carry up the ſoul to Chriſt*; the deſign of diſquietments, is to *caſt downe the ſoul to hell*.

3. Faith's deſign, is to *make the ſoul laugh*; the deſign of diſquietments, is to *make the ſoul ſad*. p.170.171.172.

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Faith, in order to his, perſwades the ſoul.

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2. Of

2. Of God's *power*. ibid.
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4. Of God's *providence*. p.175
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2 *Faith ſtills the ſoul in diſquietment, by teaching it to commit it ſelf to God, and depend upon him*. p.178.
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1. There muſt be *Gods privity to it*. It came not by when God was a ſleep. p.182
2. It is the *Lords doing*. p. 183.
3. It is your *fathers will* you ſhould ſuffer. p. 183.
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2 *Comparatively* they are mercies. 1. to what other Saints suffer. ibid.
2. *Comparatively, with what Gods enemies feel*, they are mercies. p.186
3. *Comparitively with Christ's sufferings, they are mercies*, but chips of his Cross. p.187
3. *In respect of thy merit*, they have a great deal of mercy in them. p.187
4 *They are in measure*, therefore there is mercy in them. p.187
A full opening of that place, *Isay*. 27.8. p.187
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1. That they *have a bound*. p.188
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3. It argues a *little proportion*, a peck, or a peck and half. p.188
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1. Nothing is, or can, be *lost*, that is *the Saints estate,*

qua

qua a Saint. p. 204. 205.
The world is *no part of the Saints estate.* p. 205.
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Dogs meat { *Really* / *Comparatively.* } p. 206.
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To quicken up a Christians faith, he must,
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It is *well ordered*, viz. *marshalled*, and set like an army, ready to receive all assaults of enemies, &c. p. 245.

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1. By

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SERMON I.

2 *Theſſ.* Chap. 1. verſe 11. —*And the work of faith with power.*

THE work which I have propoſed for my deſign and work in this Exerciſe, (in order to the helping on of the work of faith in gracious ſouls;) is, to remove ſuch ſcruples and doubts as frequently ariſe in ſcrupulous ſpirits, and are as blocks in their way of believing, hindering the clear and quick paſſage of faith in their ſouls. The removing of obſtructions is a piece of the Phyſicians work, neceſſary to keep the body in health, and in a thriving, as well as comfortable condition: Many poor ſouls wait upon God in his ordinances, ſit at full tables, and have many precious truths committed to them; yet through ſome one ſoul-obſtruction or other, they neither grow nor yet are cheerfull; their ſpirits are uſually ſad, and their ſouls lean, though they live under never ſo powerfull a Miniſtry, and enjoy never ſuch quickning ordinances. This made me (though the weakeſt of many) to undertake this work, an

October the 4. 1648. In the Chappel.

and to reſolve as God ſhould lengthen the time, and theſe opportunities, to endeavour to improve them, for the eaſe of troubled ſpirits, that are over-jealous of themſelves; and (through their own infirmity,) walk heavily all the day long, notwithſtanding the largeneſs of the charters of grace, and the freeneſs of Goſpel-exhibitions.

I reduced all ſuch caſes as I intended to ſpeak to, to theſe three heads.

Firſt, *Such as ariſe in gracious ſouls, from a miſtake in the ground of faith.*

Secondly, *Such as ariſe from a miſtake, in the nature and ſeverall acts of faith.*

Thirdly, *Such as ariſe from a misjudging of the effects of faith.*

The two firſt I have done with, and have ſpoken ſomething in order to the reliefe of Chriſtians labouring under ſeverall burdens upon thoſe accounts.

I have only remaining, to ſpeak ſomething to ſatisfie and relieve ſuch Chriſtians as are jealous of their grace, and ſuſpect their faith; and begin to call all in queſtion, becauſe they find not (as they think,) the effects of faith in their ſoul. Now the ground of ſuch ſcruples, is, a true apprehenſion in the Chriſtian, that, *every true living faith is a working faith,* according to that known maxime in Divinity: *Ubicunque eſt viva fides, eſt operoſa.* It is an undoubted truth, that whereſoever the work of faith is, it is a *work of power*; as the *Apoſtle* ſpeaks here: But it is poſſible, that many a gracious ſoul may overlook many a precious effect of faith in his ſoul; and true Chriſtians (who are commonly moſt addicted to think the worſt of themſelves,) when they come to try their faith, and to look for it in the effects, if they cannot find the higheſt *Ela*, they will be ready to overlook all the lower effects, for a concluſion againſt themſelves; if they preſently cannot finde their hearts wrought up juſt into ſuch a forme, as they conceive faith ſhould work up the ſoul unto;

unto; or as perhaps they diſcern it hath wrought up ſome ſouls to; preſently they conclude, either that they have no faith at all, (or which is the ſame) that their faith is a falſe, and a ſhort faith; not the true, living, juſtifying faith of *Gods Elect*.

Now of ſuch Chriſtians as from this miſtake conclude againſt their ſouls; Some make their ground more generall. Theſe will tell you, they ſee nothing of *the work of faith with power* upon their ſouls, no effect of any true faith; nothing that they can call the daughter of ſuch a mother. Others make their ground more particular; theſe will tell you, they cannot find this or that effect of faith upon their ſouls; and from thence conclude the nullity of their faith, and falſehood of it, &c. For the firſt of theſe, I ſhall diſpatch what I have to ſay to them, in this one Sermon; for others, as the effects of faith, in order to the ſanctification of the ſoul, are various: So the complaints and caſes of Chriſtians are various; and the endeavouring to ſatisfie them will aske me longer time. For the firſt of theſe; how often do we meet with ſuch complaines as theſe?

The Complain.

Alas (Sir!) *I know faith and grace, where ever it is, is not idle; faith is a work with power. So I have read, and ſo I have heard; but alas, I cannot find any thing in my ſoul, that lookes like the powerfull work of faith; if I do any thing that is good, it is from naturall or morall principles, not from this quickning power: I cannot find an effect of faith within me; that if I have any faith, it is ſurely the idleſt, lazieſt faith, that ever Chriſtian had; &c.*

Caſe 1.

Cap. 1. How to ſatisfie ſuch Chriſtians, as doubt of their faith; *becauſe as they think, there are no effects of true faith to be found in them.*

Sect. 1.

Now in order to the ſatisfying and comforting of a ſoul under this trouble, that yet may have living faith, and true grace, and true effects of faith; (though it will overlook them, through too much ſelf-ſuſpicion) I will firſt

præmiſe three concluſions of truth, relating to this preſent complaint, and upon which it ſeems to be founded. Then, 2. I will propound ſuch conſiderations as may comfort and ſatisfie and inform ſuch Chriſtians. 3. I will adviſe ſomething for ſuch Chriſtians, by way of direction.

1 Concluſ. First, it is a truth, *That there is no living faith or grace, but is a working faith and grace*; whatſoever hath a principle of life, hath alſo a principle of motion in it; this the *Apoſtle* ſpeaks plainly, Iam. 2. 17. *Iames* 2. 17. *Faith without works is dead.* And therefore in the text it is called *the work of faith with power*: as it is the powerfull work of God upon the ſoul, ſo it hath alſo a powerfull work in the ſoul: Acts 15. 9. It hath a work upon the heart, *it purifieth that*, Acts, 15. 9. It hath a work upon the life, and that is various, according to the ſeveral conditions of our life: all the great acts of the Patriarchs are aſcribed to their faith, *Heb.* 11. Every living faith is a moving working faith. This is a truth, againſt thoſe that pretend to faith, and yet live as they liſt, without the power of faith evidenced in the ſtrictneſs of their walking.

2 Concluſ. Iam. 2. 18 Secondly, It is truth, that *faith may be tried by our works*. Saint *Iames* ſpeaketh plain to this purpoſe, *Iam.* 2. 18. *Shew me thy faith by thy works, and I will ſhew thee my faith by my works.* It is an upſtart opinion, and as falſe as new, *That a Chriſtian may not take an evidence of his juſtification from his ſanctification.* Saint *John* ſpends a great part of his firſt Epiſtle to prove the contrary, 1 *Joh.* 2. 3. *And hereby do we know that we know him, if we keep his commandements*: and ſo chap. 3. verſ. 10, 14. 1 *Joh.* 2. 21. 1 *Joh.* 3. 8. This was *Pauls* rejoycing, 2 *Cor.* 1. 12. It is true that they ſay, that the workings of faith are not the pillars of our faith: But (as Mr. *Rutherford* ſayes) they are the *ropes* by which the ſhip and paſſengers are drawn to the rock that is higher then they. They are not our *ſhore*, but they are our *land-markes*, by which we may the better judge of our eſtate: They are good *Negatives*

1 Ioh. 2. 3. 1 Ioh. 3. 10, 14. 1 Ioh. 2. 1. 1 Ioh. 3. 8. 2 Cor. 1. 12.

Mr. *Rutherfords* judgment concerning works

ives againſt unbelief, though not ſo infallible poſitive evidences. The great argument that is againſt the triall of our faith by the effects, is the imperfection of the effects of faith in the beſt of Gods people; which, ſay they, muſt needs make our concluſion fallible. But the ſame argument ſhall hold againſt all knowledge of the ſincerity of our faith; for, whence do they know that their faith is a true faith? from the *Revelation of the Spirit*, they will tell us; and how know they but it is the ſpirit of errour, that perſwades them to ruine? Chriſtians may try, yea and ought to try their faith by their works,

Thirdly, *It is poſſible that ſome may miſtake themſelves, in conſtruing thoſe to be acts of faith which are naturall or morall acts.* It is true that a Chriſtian may do an act of faith, and another may do an act ſo like it, that by the eye of man it ſhall not be diſcerned from the other. The Chriſtian by faith purifies his life, *Acts* 15. 9. *Ariſtides* and *Cato* ſhall do actions juſt like the Chriſtian, from naturall or morall principles; you ſhall ſee them walk juſtly, inoffenſively, that none ſhall ſay their eye is black; you ſhall not diſcern a crooked action in them: the ſame actions of juſtice, and externall integrity, in the believer, are acts of faith and in them, but actions flowing from an improved nature; and yet the world ſhall not be able diſtinguiſh this braſs from that gold. And from thence it is that divers Antinomians and Libertines conclude againſt all works of ſanctification, being brought as evidences of our true faith and juſtification: but I humbly conceive that we may grant theſe premiſes, and yet deny their concluſion from them: and although all actions that carry an out-ſide of holineſs, ſhall not evidence the truth of our faith; yet faith may be tried by our works; and it is the triall that the word of God holds out to us. Acts. 15. 9.

Now theſe things being premiſed, let me in the next place come to propound ſome ſuch conſideration as may comfort

fort ſuch ſouls, as going to try their faith by their works, and carrying with them a low and mean opinion of their works, or any thing in themſelves, pretend they cannot, or, (to make ſure,) they will not ſee any thing in themſelves, which they can call an effect of faith.

Sect. 2. First of all, conſider in generall; *that the fault may be in thy eyes*: Faith may have wrought many ſweet and precious effects, and ſhew it ſelf in daily effects and acts, and yet thou not ſee it: now to branch it into particulars; I will ſhew you three errours that may be in the Chriſtians eye.

First, *Thou mayeſt look poſſibly, to ſee thy faith in externall acts and effects, when it is more diſcernable in internall effects and acts.* It is true, that faith hath a work upon the life, as well as a work upon the heart; faith purifieth the heart, and quickeneth the heart and life; but oftentimes the Chriſtian may ſee more of the power of faith in the inward work of the heart, then in more outward works. Every Chriſtian is not ſo fit an organ to uſe in outward ſervices, as ſome Chriſtians are: Some Chriſtians are of eminent parts for expreſſion, and elocution; now the Spirit of God, that makes the beſt improvement of Gods Saints that may be, makes uſe of ſuch a Chriſtian for publick ſervices, and ſets faith on work in him that way; he is much in prayer, in diſcourſes of God and Heaven. Another Chriſtian, poſſibly, dares not pray in any ones hearing but Gods; they are of ſtammering lips, and of a dull tongue; they cannot diſcourſe ſo as others can; what, ſhall theſe Chriſtians now conclude, we have no faith, or our faith is not true? it doth not quicken us to ſpeak of God, or to ſpeak unto God, &c. God forbid: poſſibly one Chriſtian is of a valiant couragious ſpirit by nature. Faith acts on ſuch a Chriſtian, to ſpeak boldly for the name of the Lord Jeſus Chriſt, not to be afraid of any danger. Another poor ſoul poſſibly, ſhakes at the very thought of a ſtake, and is afraid at the very

very reading of the ſtory of a Martyr; and hence concludes that certainly he hath no faith; never conſidering, whether there be no effects of faith to be found within: ſuch as are, a dependence upon God, a cleaving to God, an unfeigned love towards him, and longing for him: there is many a poor ſilent Chriſtian, that hath as much of the work of faith with power in him, as he, whoſe faith is more eminent in more external acts. Look therefore (Chriſtian) whether thou canſt not find ſome works of faith upon thy inward ſpirit: canſt thou not find, that faith in thy ſoul hath wrought a fear of God, and a ſecret longing and thirſting after God, and a deſire to do more for God, then thou findeſt outward abilities to do; that it hath mortified thy inward corruptions, &c? Theſe are as true effects of faith as the other. Pſal. 42. 1. 2. Pſal. 84. 2.

Secondly, Thy eyes may erre, *in looking for to ſee it in ſuch effects and acts as are not proper to thy condition*; faith alwaies does that which is *opus diei*, the proper work of the day; and works the ſoul into ſuch a temper, as will ſuite thoſe diſpenſations, in which God declares himſelf towards it. It acts the ſoul in joy and rejoycing, in the dayes of proſperity; it acts the ſoul in adherence and waiting, in a day of hiding Gods face, *Pſal.* 50. 10. *Who is he amongſt you that feareth the Lord, that obeyeth the voice of his ſervant, that walketh in darkneſs, and hath no light? let him truſt in the Name of the Lord, and ſtay upon his God.* The act of faith, in a day of darkneſs, is to put the ſoul upon ſtaying upon God, and waiting for him. *Pſal.* 40. 1. *Iſa.* 8. 17. *Pſal.* 27. 14. Thou ſayeſt, thou canſt not find the actings and effects of faith in thy ſoul: Poſſibly thou lookeſt for ſuch effects as ſuite not the preſent condition of thy ſoul: what doeſt thou ſay, I cannot find in my ſoul ſuch a perſwaſion of Gods love, ſuch an holy rejoycing in God, as the Scripture expreſſeth to be the effects of true faith? Poſſibly (Chriſtian,) it is a day of darkneſs to thy ſoul. Faith knows, that there is 2. Iſai. 50. 10. Iſai. 8. 17. Pſal. 40. 1. Iſai. 8. 17. Pſal. 22. 14.

is a Time to laugh, and a Time to mourn; and faith hath ſeveral changes of rayment, and ſuits thy ſoul with a temper fit for thy day. Doeſt thou not therefore find that thy heart is wrought up to ſuch a temper, that thou canſt rejoyce in the Lord, and be glad in the God of thy ſalvation? that thou canſt triumph in a perſwaſion that *neither height, nor depth, nor life, nor death, nor Principalities, nor powers, nor things preſent, nor things to come, nor any thing, can ſeparate thee from the love of God in Ieſus Chriſt?* Examine then another way; ſee if faith hath not wrought thy hear into a patient ſtill waiting upon God, that thou findeſt thy heart in a fit temper to wait upon him that hides his face from thee; and to ſeek him that ſeems to have forſaken thee, and to cleave to him that ſeems as if he were killing thee. Poſſibly thy faith hath but changed his garment, and that makes thee thou doſt not know it. Thou look'ſt it ſhould cloth thee with ſilks, and it is ſuiting day and ſuiteably to the day it hath clothed thee with Sackcloth; that may be a ſecond errour of thy eyes.

3. Thirdly, *thy eyes may erre in looking too high*; It may poſſibly be, that thou wilt acknowledge the ſighings and breathings of faith; but onely lookeſt upon the higheſt frame of a Chriſtians ſpirit as the effect of faith; there is a day of ſmall things which muſt not be deſpiſed. Poſſibly thou lookeſt that faith ſhould make a full conqueſt of corruptions, and bring every thought into captivity, and make a full riddance of every corruption, before the great Seſſions come: Now there may be a powerful work of

1. faith far below this; you may look for greater things of faith: then *it can perform at all*; or greater things then it can as yet perform; faith doth work the ſoul into an unfeigned hatred of every ſin, but it cannot purge the heart from the Commiſſion of all ſin. It doth work the heart into an unfeigned deſire in every thing to pleaſe God, and to do a great deal more for God then it can

Luk. 10. 17. do: but yet, *Luke* 10. 17. *When we have done all that we*

can

can, and when Faith hath helpt us to do as much as we can, *we muſt ſay, that we are unprofitable ſervants.* 2

Poſſibly, thou lookeſt for higher effects of faith, *then faith hath yet been able to work in thy ſoul.* If a Chriſtian ſhould have as much of the habite of faith, at firſt, inſuſed into his ſoul, as ever it ſhall have; yet it cannot, in the beſtever, act ſo much, and as high, as afterwards, by the power and ſtrength of Jeſus Chriſt, it ſhall, or will. Faith hath a great deal of work to do, when it comes firſt into the ſoul of a true Beleever. It hath an old tenant to throw out, and a dirty houſe to make clean, and to make the ſoul a fit Organ for it, before it can ſhew it ſelf ſo much miſtreſs of the houſe, and ſo order and command, and keep the houſe, as afterwards it will do. As an Infant that is new born, it hath a rational Soul within it; and that rational Soul hath all the powers & faculties of a reaſonable ſoul: but it cannot at firſt put out all thoſe powers & faculties in manly acts: ſo, though a Chriſtian, when he is but a Babe in Grace, hath a great deal of the habit of faith in his ſoul: yet he is not, at firſt, able to put out himſelf in perfect acts of faith. Faith ſhews little in young converts, there are a great many fears to be overcome, before you ſhall diſcern that it lives. There is a growing therefore in faith, as well as in the exerciſe of any other grace. Faith is like the light of the morning; which glimmers out, but not in the glory that it triumphs in, at high-noon-day; it hath a great deal of darkneſs to ſcuffle with; and and as it gets more conqueſt over that, ſo it ſhines in more glorious beames; if you look for the high-noon effects of faith, in the dawning of the morn of your converſion, it is no wonder if you do not ſee them: The fault may be in your eyes, in theſe caſes.

Conſider, *there may be a great fault in thy neglect to ſtir up the grace of God that is in thee,* 2 Tim. 1. 6. Wherefore I put thee in remembrance, that thou *ſtir up the gift of God*, which is in thee. Faith is the gift of God: indeed the *Apo-* 4 2 Tim. 1. 6.

ſtle there ſpeaks of a particular gift; and therefore adds, which is *in thee, by the impoſition of my hands*; meaning, ſuch particular gifts, as God had given to *Timothy*, when he called him to the work of the Miniſtry, doubling his ſpirit upon him. But it is our duty, to ſtir up every gift of grace, which the Lord hath given us. Obſerve but the words of that verſe, in a connexion with the former, verſ. 5. *When I call to mind the unfaigned faith that is in thee; which dwelt firſt in thy grandmother Lois, & thy mother Eunice, & I am perſwaded that in thee alſo; wherefore, &c.* The *Apoſtle* in the 5. verſ. commemorateth the habit of faith, that he was perſwaded, God had infuſed into *Timothy*; *wherefore verſ. 6.* For aſmuch as it is not enough for us to have the habits of grace infuſed into us; *ſtir up the gift of God which is in thee. Suſcitare* (ſaith one) *eſt eam in uſu collocare*; To ſtir up the gift of God, is to put the habit in uſe and exerciſe. The word in the Original, is a Metaphor drawn from ſtirring up of fire, raked up in the aſhes; whereby it becomes uſeful; indeed we cannot ſtir it up, without his grace and ſpirit: So that the ſtirring up of the habit, is as properly Gods work, as is the infuſion of the habit; and therefore the Apoſtle ſayes, that *he worketh in us both to will, and to perform, of his good pleaſure, Phil.* 2. 13. But now, when by faith and grace, we are made the ſons of God, and the members of Jeſus Chriſt, that work of ſtirring up, is aſcribed to us, as if it were ours, when yet, it nothing differs from the grace of God, but is the act of his grace in us: It teacheth us (ſaith Mr. *Calvin*,) to remember, to put the gifts of God in exerciſe, leſt lying idle, and buried by us, they contract a ruſt. Thou complaineſt, that thou canſt not find the actings, and effects of faith in thy ſoul; Is it not, Chriſtian, for thy own lazineſs; becauſe thou doſt not ſet thy faith on work, and neglecteſt to put thy ſelf upon the exerciſing of believing; *ſtir up the grace of God that is in thee?* But I ſhall ſpeak of this again, by and by: I have now

ἐναναζωπυρεῖν. *Suſcitamus autem non ſine illius gratia & ſpiritu, adeo ut & ſuſcitatio illius ſit.*

Verum quum per fidem & gratiam filii dei & membra Chriſti ſumus facti, exuſcitatio & opus illud nobis aſcribitur ac ſi noſtrum eſſet, cum tamen nihil a gratia differt.

now done with thoſe conſiderations, which I promiſed to ſtay thee up with, under this complaint. Let me in the laſt place, give ſome directions to Chriſtians, under this generall complaint.

Wouldſt thou, therefore, find out ſome effects of faith; and indeed try whether thou haſt this grace, in the truth of it, in thy ſoul? Sect. 3.

1.

Firſt, *Cleer up thy eyes*; Shut not thy eyes againſt thy ſelf, nor prejudice them in judgment. Though it be a truth, that there be many externall effects, which may be but the effects of naturall or morall cauſes, and principles; Yet it is as true, that there be works of Sanctification, which reſpecting the principles of them and circumſtances cannot proceed from any, but a true faith. *An unfeigned hatred of every falſe way*: and, *A doing of a duty in pure Obedience to the Command of God, and a pure reſpect to his glory*, are Effects of Faith, which no hypocrite hath, or can have; the hypocrite may leave the commiſſion of ſome ſins; and may hate ſome Enormities of life; but the hypocrite cannot hate *every falſe way*, (as *David* did) Pſal. 119. 104. Look, therefore, at the effects of thy faith, in the whole: thus thou judgeſt, and miſ-judgeſt thy ſelf. I am afraid to break a Sabbath, to ſwear, to drink, &c. ſo would a Phariſee be: But would a Phariſee hate it, as it is a ſin bringing diſhonour to God? and with that, hate every ſin? even loath himſelf for what he cannot avoid? Thou ſayeſt, I pray, I faſt, I mourn, *&c.* ſo would a Phariſee again do: But (Chriſtian!) would a Phariſee do theſe duties, meerly, out of obedience to Gods command? and for his glory? and be aſhamed of them (as they are his performances,) when they are done? &c. Clear up thy Eyes, therefore, Chriſtian; and ſee in thy actions, if thou canſt ſee no more ingredients in thy action, nor circumſtances of it, but what an hypocrite may do: I doubt not, if thou wilt, thou mayſt ſee ſomething of the *worke of faith with power in* thy works. Pſal. 119. 104.

2. Secondly, *Cleer up thy grounds and warrants for believeing.* The Promiſes are thy grounds, and warrants of Faith: Now theſe may be mudded, by thy caſting jealouſies and miſ-interpretations upon them, by thy cavellings, and diſputings againſt thy ſelf, ſaying, This promiſe is ſweet, but it doth not belong to me; it is none of my portion: with here ſtops, while it's way is made clear, and cannot be diſcerned in its true, and genuine effects: and the ſoul, inſtead of being made fruitfull, grows full of fears, and doubtings: Spend therefore time, to underſtand the ſuitableneſs of the promiſes, to thy ſoul; and the folly of ſuch cavellings againſt them. Thy Eaſieſt work will be here, with thoſe promiſes of God, which are abſolute: thou wilt find no reaſon why thou ſhouldſt not believe them, and cloſe with God in them (beſides the pettiſhneſs of thy own froward and proud ſpirit;) for thoſe promiſes indeed which are conditionall, Thy work will be harder: the conditions of them will feed thy ſpirit with a little more matter of jealouſie though as cauſeleſs as the other. But concerning this work, of the particular application of the Promiſes, and the clearing up of the way of Faith in it, I have ſpoken before.

3. Thirdly, wouldſt thou ſee ſome comfortable effects of thy Faith, whereby thou mayſt judge of the truth of it: *Set it then on work, and judge not before thou tryeſt.* I told you before, that we cannot know the effects of our faith, before we have ſet it on work: we may wrap up our talent in a Napkin; and if we do ſo, we may complain long enough, that we cannot ſee no improvement of it. Put caſes to thy ſoul and ſee what it will anſwer thee? Obſerve *Iob* 13. *v.* 15. *Though he ſlay me, yet I will truſt in him*, *Iob* puts the caſe to his ſoul. Suppoſe now, God ſhould kill me, what ſhould I do? His Soul anſwers, *I will truſt in him.* So *David*, Pſal. 11. *v.* 3, 4. *If the foundations be deſtroyed, what can the Righteous do? The Lord is in his Holy Temple; the Lords Throne is in Heaven; his eyes behold, his*

Iob 13. 15.

Pſal. 11. 3, 4.

his eye-lids trie the children of men. David there puts the caſe again to his ſoul: it is, as if he ſhould ſay, My ſoul, thou haſt a great deal now to truſt in, many a Foundation to ſtand upon: but ſuppoſe now that God ſhould raze every Foundation, and leave thee nothing to truſt in, what wouldſt thou then do? His Soul anſwers, *The Lord is in his holy Temple, &c.* What if he ſhould, yet himſelf would remain; I would think on him, and look for him, to ſupply all, &c. Do thou thus, Chriſtian, ſay thus to thy ſelf. My Soul, Thou haſt now goods laid up for many years: thou haſt a great eſtate to delight in; rich friends to help thee: ſweet children to take pleaſure in. But now ſuppoſe, *Jobs* Meſſengers ſhould come in, and tell thee, thy eſtate is ruined: thy friends turn'd thine enemies: thy children ſlain: and whereas God but now ſhined with full beams upon thee, now he hath hid his face from thee. My ſoul, ſuppoſe this ſhould come: what wouldſt thou do, when all theſe Foundations ſhould be deſtroyed? Doth thy ſoul anſwer thee; Well! yet *the Lord is in Heaven his Throne is there:* he would be my God, I would cleave to him, and depend upon him: Doeſt thou upon ſuch thoughts, and fancies, perceive a quiet, calm, ſubmitting ſpirit: This is faiths work Thus now ſtir up, and put out the gift of God that is in thee, and thou ſhalt ſee ſome ſweet effects of thy Faith.

Fourthly, *Learn, not to deſpiſe the day of ſmall things:* 4.
Meaſure not truth by degrees: The breathings of Faith, are as much true Faith, as its full voyce, when it ſaith, Thy Beloved is thine, and thou art his. The longings of the ſoul after God, may argue as true and ſincere faith, as the fulleſt in-comes of divine apprehenſions: the green ear hath as true a kernell in it, though not ſo ripe as the withered one hath. Goings out, are as true evidences of faith, as comings in: and the creepings of the ſoul, are as true goings, as the runnings of its full ſtrength; the ſoul may be as well broken with longings, as overcome with receivings: the ſickneſs of love, is as believing a ſickneſs, as when the

ſoul is overcome with it. Be content to acknowledge, and be thankfull for the groanings, and pantings; the breathings after, and breakings of thy ſoul for him, longing after him, whom thy ſoul loveth, as being not the breathings of fleſh, and bloud; but proceeding from the Spirit of God, which giveth faith, as its gift. Deſpiſe not, therefore, the day of ſmall things: Acknowledge the liſpings of the Babe of Grace, to proceed from the Soul of Faith, as well as the Rationall, and more ſolid Diſcourſes of grown ones.

5. Laſtly, wouldſt thou finde out whether there be any true effects of Faith in thy Soul? *State then thy condition, and ſee if thou doſt not finde ſuch a temper of ſpirit, as faith uſeth to ſuite the ſoul with in ſuch a condition.* I told you before, that Faith hath change of rayment for gracious ſouls: its garment for Faſting-dayes, and Holy-dayes: is it not the ſame Chriſt taught the Diſciples of *John* this? Matth. 9. 15. when they would know of him, why his Diſciples faſted not: he replyes, *Can the children of the Bride-chamber mourn, as long as the Bridegroom is with them? but the dayes will come, when the Bridegroom ſhall be taken from them, and then they ſhall faſt.* See firſt, what the condition of thy ſoul is: is it a feſtivall with thee? Doth no ſin cloud thee? Art thou under no apprehenſion of a Divine deſertion? Now then, doth not thy Faith carry out thy Soul in a Triumph? Art thou not almoſt perſwaded, that God will keep thy Faith, by his power, to Salvation: that thou ſhalt ſtand, maugre all the malice of Men, or Divels? Theſe are the effects of Faith, and this is its argument, fit for the day. On the contrary, doeſt thou find, that thy ſoul is at loſs: thou art afraid God is angry with thee: thou canſt get no prayers heard? Does thy ſoul ſay unto thee, What though thou canſt not triumph, as at other times: yet *why* Pſal. 42. 11. *art thou diſquieted? hope thou in God, for thou ſhalt yet praiſe him, who is the health of thy countenance, and thy God.* Does thy ſoul at ſuch a time ſay unto thee, *Wait on the*

Lord

Lord be of good courage, and he ſhall ſtrengthen thy heart; wait I ſay on the Lord. And doeſt thou find, that thy ſpirit is brought into ſuch a frame, that at ſuch a time it can caſt up long looks to, and for that God, that hides his face from it? This is Faiths work, and it hath again here ſuited the Soul with a garment fit for the day. Thus Chriſtian, art thou in ſome meaſure directed, how thou mayſt know, if there be any true workings of Faith, with power on thy Soul. Pſal. 27. 14.

And thus I have ſpoken ſomething to the Complaint, as generally propounded.

There are others that conclude againſt their Faith, becauſe they cannot find this or that particular effect of faith in their ſouls, which they conceive to be the effect of it, where ever it is a work with power. But of ſuch complaints hereafter.

THE

THE SECOND SERMON.

MATTH. 8. 26.

Why are you so fearfull, O you of little faith.

CHAP. 2.

Concerning Scruples arising from the Conceived want or weakness of some particular effects of Faith; and particularly, in its conquest of fears.

In the Chappell, October the 11. 1648.

MY Work (you know) is to remove such obstructions as hinder the growth and progress of Faith in gracious souls; and especially such as arise in the soul, from the mis-judgeing of the Effects of Faith: Some conceiving, that there is nothing of *the work of Faith with power*, at all to be found in their souls. Others mis-interpreting themselves, because they cannot finde this or that Effect: and in that latitude, perhaps, to which they expected. For the first of these, I made it my work to speak to such Christians, the last day; I now go on, to speak something by way of relief, and right information, to such Christians, as from the defect of some particular peece of faiths powerfull working in their soul; (yea perhaps, upon their meer conceit of a defect, concludes) there is nothing of true faith, or grace, in their souls. Now under this head, will many cases come; there being scarce a work of faith, in order to our sanctification, from the conceived

conceived defect of which ſome Chriſtian or other, hath not been, or will not at ſome time or other be ready to call in queſtion all Gods intereſt in them, and theirs in him.

That I may meet as many as I can, and eſpecially ſuch as are moſt obvious, I ſhall firſt make a diſtribution of the effects of faith, in order to our ſanctification; I conceive I may reduce the chief of its works with power, to theſe three heads.

Firſt, It hath a conquering work with power.

Secondly, It hath a mortifying work with power. Sect. 1.

Thirdly, It hath a quickening work with power.

The Object of the firſt I make all carnal and ſlaviſh fears. 2. All dejections and diſquietments of Spirit. 3. All cavillings and diſputings, and carnal reaſonings. 4. All doubts and ſcruples. 5. All temptations, &c. Now though ſome of theſe be our corruptions, yet I conceive, I cannot ſo properly ſay that grace mortifies, as that it conquers theſe; over all theſe it hath a work with power to ſubdue them.

Secondly, Faith hath a *mortifying power*: The object of this is all corruptions that are naturally rooted and habituated in the ſoul; theſe faith mortifies in the regenerate ſoul. The heart is purified by faith, *Acts.* 15. verſ. 9. Acts. 15. 9. Faith deads the heart to ſin, draining it of the love of every corruption; it kills ſin in the ſoul, and it deads the ſoul to ſin; it deads the power of luſts and vanity in the ſoul; it purifies the heart of vain imaginations; mortifies unruly paſſions and irregular affections; it mortifies the ſoul to the love of the world, honours, profits, pleaſures; it deads the ſoul to ſelf-love, ſin-love, creature-love: 1 Ioh. 5. 4. Heb. 11, 8, 24, 25, 26. In ſhort, as various as are our corruptions ſo various is the power of faith in order to our mortification; and as it hath a mortifying power for the killing of corruption, ſo in the laſt place:

Thirdly, *It hath a ſtrengthening and quickening power*; to inable and enliven and quicken the ſoul to all poſitive

duties; whether they be,

Firſt, *The ſecret duties of the ſoul*, in its private heart-workings, and actings of grace upon God; ſo it teacheth the ſoul to fear God, and love him, and delight in him, &c.

Or Secondly, *Duties of communion with God*: As praying, reading, hearing, and all other duties of communion with God; faith quickens the ſoul unto them, and ſtrengtheneth the ſoul unto them; and both quickeneth and ſtrengtheneth the ſoul in them; not onely moving the ſoul to them, but helping the ſoul in them.

Or Thirdly, *Duties of an holy converſation.* It quickeneth the ſoul to an holy life towards God, and a righteous life towards men. It quickens and ſtrengthneth the ſoul to do for God, and to ſuffer for God. It puts life into the ſoul for doing, and ſtrength into the ſoul for ſuffering; it makes *Abel offer a more excellent ſacrifice unto God then Cain*; it makes *Abraham* go out of his Countrey at Gods command, to ſojourn in a land that he knew not; it makes *Abraham* at Gods command offer up his ſon, even his onely begotten ſon. In ſhort, it makes the Saints of God to obey, as *actively* ſo alſo *paſſively*; to be tortured, not accepting deliverance; to endure trialls of cruel mockings and ſcourgings, yea moreover of bonds and impriſonments; to be ſtoned, ſawn aſunder, ſlain with the ſword; to wander about in ſheep-skins and goat-skins, being deſtitute, afflicted, and tormented, *Heb.* 11. 37, 38, 39. It quickens the ſoul to an univerſall obedience, to live ſuch a life as becometh the Goſpel, in all duties towards God and men, &c. Theſe are the various effects of the *work of faith with power* upon gracious ſouls.

Heb. 11. 1, 8, 9, Verſ. 17.

Now tender-ſpirited Chriſtians knowing that true faith, where it is, hath theſe powerful workings upon the ſoul, and examining themſelves, and finding a prevailing power of thoſe things which faith ſhould conquer; ſtrong puttings

puttings forth of thoſe corruptions which faith ſhould mortifie, and a weakneſs and inability to thoſe duties which faith ſhould carry them out to, and in, are ever and anon ready to call their faith in queſtion, upon a conceived want of theſe powerful workings within themſelves: and hence ariſe innumerous ſcrupples within them, to the continual diſturbance of their peace. Some by the aſſiſtance of God, I ſhall ſpeak ſomething to: I ſhall now deſcend to particulars, and begin with the firſt.

Five things which are the objects of faiths victory.

First, Faith where ever it is *hath a conquering power*; as it is with light, where ever it comes it diſpelleth darkneſs: and as it is the nature of fire to conquer whatſoever oppoſeth its abſolute monarchy; ſo it is with true faith where ever it is: its work is to conquer whatſoever ſtands in the way of its acting. Now though all ſnbe a piece of its conqueſt, yet I ſhall under this head, onely reduce theſe five things. 1. Carnal and ſlaviſh fears and terrours. 2. Diſquietments and dejections of ſpirit. 3. Cavillings and carnal reaſons. 4. Doubts. 5. Temptations; theſe are all the enemies of faith, which it fights with where ever it meets them. I ſhall begin with the firſt of theſe.

Sect. 1.

First, Faith where *it is a work with power*, ſets its power on work for the Conqueſt of *ſlaviſh and carnall fears*: Chriſt in my text calls his fearful diſciples men of *little faith*: hence are Chriſtians often complaining;

Ah Sir! *had I faith I could not be thus full of fear: I have the baſeſt ſlaviſh ſpirit; never did damned reprobate more ſhake and tremble under the felt wrath, then I do at the feared wrath of my angry God; every ſtep I take I am afraid I ſhould ſlip into hell; I ſee others walking merrily, but the terrours of the Lord are upon me, and I cannot ſhake them off: Surely I am under the ſpirit of bondage, and have not received the ſpirit of Adoption, &c.* Fears may be diſtinguiſhed in reſpect of their object, which may be ſupernatural, or natural; ſomething in, or of the Creator,

The Method.

or ſomething in the Creature; from the prevalency of either may ſcruples ariſe in Chriſtians. I ſhall begin with the firſt; ſuch as ſuſpect their faith from their ſlaviſh fear of Gods eternal wrath, or temporal judgments: and in handling this caſe, I ſhall firſt ſhew you the truth concerning fears; upon the miſtake of which ſuch ſuſpicions are hatched. 2. I ſhall propound ſome conſiderations that may further inform you in the truth concerning fears; how far they may, and how they are not conſiſtent with true faith; which conſiderations may rectifie the ſouls misjudging of it ſelf. 3. I ſhall adviſe ſomething by way of direction for the further ſetting faith on work, in the conquering of ſuch fears. Theſe things are true, though miſtaken in the building of ſuch complaints upon them.

1 Prop. *In that ſoul where there is nothing elſe but fear there is no faith.* Though fear and faith may conſiſt in the ſoul as light and darkneſs in the ſame air; yet (as thoſe) ſo theſe alſo are two things, and at enmity each with other: in diſpairing wretches, whom the torments of hel have ſeized in this life, there is a midnight of fear in their ſouls, becauſe not a beam of faith.

2 Prop. Secondly, it is a truth *That there are ſome fears that are inconſiſtent with faith.* The fears of the damned cannot neighbour with faith; deſpairing and diſtruſtfull fears expel faith; all ſuch fears as are meer trembblings at rhe wrath and judgment of God, and make the ſoul fly from him, and blaſpheme his Holy Name, and are joyned with an hatred of, and a malice againſt God; of ſuch fears Saint *Iohn* ſpeaks, 1 *Ioh.* 4. 18. *There is no fear in love, but perfect love caſteth out fear, becauſe fear hath torment.* Thus thoſe unbelieving wretches, *Cain* and *Saul*, and *Iudas*, feared; yet even in Gods own children there may be a fear of the wrath of a dreadfull God; as I ſhall ſhew you more hereafter. Indeed the unlawfulneſs of fear is beſt diſcerned by the effects: *Fear*

1 Ioh. 4. 18.

is

is a Paſſion of the Soul, by which it is troubled and afflicted inreſpect of ſome imminent danger apprehended. Eſt mali alicujus futuri ſuſpicioſus cruciatus. Now this Affection or Paſſion may offend many waies: 1. Either when we fear and are tortured for that which indeed is not. This is given as the Character of the wicked; *They fear where no fear is*: or elſe it may be ſinfull when we fear not for a right end, or in a right manner. As when a wretch fears the wrath of God meerly becauſe he knows it will make him ſmart; he is not able, he knows, to ſtand before everlaſting burnings, and therefore he fears. Or when a wretch ſo fears that he hath no hope at all, but is full of diſtruſt, &c. Indeed the wrath of God is to us an evil, and to be feared; *Will ye not fear before me?* (ſaith God) &c. Intimating, that it is our duty to fear an angry revenging of God: and a fear of Gods wrath may conſiſt with faith in a true believer, though it be not faith, (as I ſhall ſhew by and by.)

What fear is.

Eſt expectatio mali. Ariſtot.

Thirdly, *It is true, that it is faiths work to conquer ſuch fears*; nay, indeed to conquer the exceſs of any fear, Pſal. 27. 1. *The Lord is my light and my ſalvation, whom ſhould I fear? The Lord is the ſtrength of my life, of what ſhould I be afraid?* Is the ſoul afraid of Gods wrath and juſtice? as indeed who would not fear him that is a conſuming fire; that can threſh the Nations to duſt; Faith now comes and tells the Soul that the Lord is its ſalvation; perſwades the ſoul to truſt in him, and be ſtill. Heres ſervile fear conquered. Is it afraid of Creatures? Faith perſwades the Soul that all the Nations of the Earth are unto God but *as the drop of a bucket, and as the ſmall duſt of the ballance.* Upon this the Soul concludes that it hath more with it then is againſt it. The Lord is its ſhield and buckler, of whom ſhould it be afraid? &c. here is, Creature, diſtruſtfull fear conquered. Yet you muſt know, that as all Faiths other conqueſts of corruptions in this life, ſo is this alſo in this life it, is onely conquered

Pſal. 27. 1.

quered as to the reign of it, not as to the riſe: there is, and may, and will be be too much ſlaviſh fear, and creature-fear, at ſome times in Gods own children.

Laſtly, *It is a truth, that the more there is of fear in the Soul, the leſſe there is of faith.* Much fear argueth little faith: I mean much ſervile fear, or creature-fear. For there is a filial and reverential fear that muſt dwell with faith, *Why are ye fearful, O ye of little faith?* Faith aims at a full ſubduing of every corruption; and as it grows more ſo it conquers more: as the ſoul comes to be more perſwaded of Gods love, and to put a greater confidence in it; ſo it is leſſe troubled to conſider his wrath and juſtice: as it comes to be more perſwaded of his goodneſs every day then other, ſo it every day more then other leaves to fear, and be troubled for the terrour of his greatneſs. And ſo, as the ſoul comes to be more perſwaded of the fulneſs of Gods ſtrength and ſufficiency, and that it is its portion, it begins leſs to be troubled at any power which it knows to be leſs then his.

Sect. 3.

Having now premiſed the truth in theſe four Propoſitions, let me propound ſome conſiderations to ſtay upa ſoul under this burthen:

1. Conſideration.

Pſal. 2. 11. Neh. 5. 9. Phil. 2. 12.

Firſt of all conſider, *That there is a fear with which it is thy duty to fear.* A Chriſtian is not to live without fear or wit, Pſal. 2. 11. *Serve the Lord with fear*: Neh. 5. 9. *Walk in the fear of our God.* We muſt work out our *ſalvation with fear and trembling.* Phil. 2. 12. It is a frame of ſpirit in the Chriſtian which makes the Chriſtian, out of a love that he bears to God, tremble at the very thoughts of ſinning againſt God; and fears it as the greateſt evil in the world. It ariſeth in the Soul, 1. *From the Chriſtians ſetting before his eyes the Omniſciency of God.* 2. *The Purity and Juſtice of God; that he is of purer eyes then that he can behold any iniquity,* be it in friend or foe. Now upon theſe two conſiderations, the Soul, that now loves God above the world, begins to fear any thing whereby he

he ſhould be provoked; fears its heart in ſecret, and in every duty carries a trembling ſpirit with it, &c. This is that which Divines call a filial or reverential fear of God; proceeding from the love of God in the ſoul: Now if this be all, that thy fear is nothing but a trembling at ſin, it is ſo far from being thy ſin, and a ſign of Unbelief, that it is thy duty, and a note of faith: But commonly thoſe fears that the Chriſtian complains of are of another Nature, and their object is the wrath and judgments of God.

2. Conſideration.

Secondly, therefore conſider, *That a Chriſtian may be a true believer, and yet in ſome meaſure, and at ſome times fear hell and the wrath of God*; and be oppreſſed with ſuch fears: My reaſon is, becauſe he may do it, and yet at the ſame time love God above the world. Now unlawful fear never proceeds from the love of God in the heart of a Chriſtian: I ſay in ſome meaſure; he cannot indeed ſo fear, as to deſpair, and throw away all confidence in God. The wrath of God, though it be good in it ſelf, becauſe it is but his juſtice, yet it is evil to us, and it is to be feared: and by how much our apprehenſions are more or leſs deep, by ſo much our fears are more or leſs; therefore I alſo put in at ſome times: I conceive there are three times when a true Chriſtian may be more full, and is uſually more full of fears, becauſe of the wrath of God, then at other times.

Three times, when a Chriſtian may fear Gods wrath more then ordinarily.

First, *When the conſcience is newly awakened.* When the Soul hath been a long time in a dead ſleep of ſin, ſenſible of nothing; and the Lord comes and ſtrikes the ſoul, ſaying, *Awake, thou ſleepeſt over everlaſting burnings, Sinner*: The Soul awakening at the voice of Gods Spirit to it, and truly underſtanding its condition, is filled with fears; and though at this time it may have ſeeds of faith in it; yet the darkneſs of fear is exceeding thick; and you ſhall often hear no other voice, then *I am damned, I am damned*, Acts. 9. 6. *Paul* was full of trembling and aſtoniſhing

Act. 9. 6.

iſhing at this time: firſt apprehenſions of Gods wrath are ordinarily very deep.

Second time. Secondly, Another time may be, *When the Chriſtian hath committed ſome grievous ſin againſt God.* Till the Lord hath come in with a renewed pardon, the ſoul of a believer is full of fears: this was *Davids* caſe when he had commitred thoſe two grievous ſins of murther and adultery: You ſhall find him praying hard againſt being caſt away, Pſal. 30. 9. Pſal. 51. 11. *Caſt me not away from thy preſence, nor take thy holy Spirit from me.* And indeed it is impoſſible almoſt, that a Chriſtian ſhould fall into ſome ſin againſt light and conſcience, and reflecting upon it, not be filled with more fear and terrour in regard of the apprehenſions of Divine wrath, then if he had not fallen into it.

Pſal. 30. 9. Pſal. 51. 11.

Third time. Job 23. 15. A third time may be *a time of Divine deſertion*: Thus it was with *Iob*, Job. 23. 15. *When I conſider, I am afraid of him.* Indeed Gods gracious preſence to our ſouls is as the Sun to the Air and Earth; if the Sun ſhines bright the Air is enlightened and clear, the Earth is refreſhed, the fields laugh and the valleys ſing; but let the Sun be abſent or eclipſed, there is a melancholy look caſt upon the Earth, and the Air is dark. We are like children; ſo long as God ſtands by us, and claps us on the back, we are free of fears: but Pſal. 30. 6. *If he hides his face we are troubled.* It is true, we ſhould act Faith of Adherence ſo high as not to fear though we do not ſee: but *Durus eſt hic ſermo*: It is an hard ſaying, who can hear it? Thus at ſometimes I have ſhewed a true believer may be afraid of Gods wrath and terrours: nor certainly is this altogether unlawful, if it ariſe not from an unlawful root, as malice and hatred againſt God: nor declare it ſelf in unlawful effects, of fretting and murmuring againſt God, and deſpairing of his mercy, &c. Chriſt ſayes, *Fear not him that kills the body, but fear him that is able to caſt body and ſoul into hell-fire.* God is ſet

Pſal. 30. 6.

Matth. 10. 28.

o:

out there as the true object of our fear; and that under the notion of a ſoul and body-damning God: Hell is an Evil; and fear is a natural paſſion, which is not ſinful of it ſelf. Now, therefore Chriſtian, know; that though thou doſt fear hell and wrath, yet thou mayſt have true faith, though it be weak; provided thou doſt not fear it ſo, but at the ſame time thy ſoul can look up unto God, and hope for ſalvation, and truſt in the righteouſneſs of the Lord Jeſus Chriſt: a trembling hand may lay hold; and when it doth, it holds faſter then another. A drowning man may lay hold upon a twig; and when he hath hold, every limb of him may ſhake and tremble; but yet he holds and holds faſt too: So thy drowning ſoul may have hold upon Chriſt, and yet the terrors of hell may make thee afraid; conſidering, how near the brink of it thy ſoul ſtands: But I paſs on to a third.

Thirdly, Conſider, *That ſome fear Gods temporal judgments, and yet have true faith.* This I know hath troubled many a Chriſtian, [illegible] ſo afraid of the judgments of God: when he hears a thouſand ſlain at his right hand, and ten thouſand at his left hand, he trembles like a leaf of the forreſt: and it is the complaint of many a Chriſtian, *Alas is it poſſible, that if I had any faith in the world I ſhould be afraid if I do but hear of any great judgment of God abroad in the earth*, &c. I anſwer, 1. *That ſome fear at Gods judgments ought to be in every Chriſtian.* 2. *That there may be in ſome Chriſtians, an exceſſive fear at Gods judgments; and yet at the ſame time, there be true faith in the ſoul.* Firſt, there ought to be ſome fear at Gods Judgments, Hab. 3. 2. *I heard thy voice and was afraid*: If you look further into the Chapter, you ſhall find that it was Gods terrible voyce of Judgments, that *Habbakkuk* there was afraid of, Jer. 10. 7. *Who would not fear before thee, O thou King of Nations?* Zeph. 3. 6, 7. *I have cut off the nations, their towers are deſolate: I made their ſtreets waſt, that none paſſeth by; their Cities*

3.

A Complaint.

Anſw. 1.

2.

Hab. 3. 2.

Jer. 10. 7.

Zeph. 3. 6, 7.

are deſtroyed, ſo that there is no man, there is no inhabitant: I ſaid, Surely, thou wilt fear me. Believers muſt not be ſtocks: Altogether ſenſeleſs of Gods Judgments, Pſal. 119.119,120. *Thou putteſt away all the wicked of the earth like droſs; therefore I love thy teſtimonies*: was that all? Is that all the Affection that *Davids* ſoul entertained God with, in his diſpenſations of Juſtice againſt the wicked? No, verſ. 120. *My fleſh trembleth for fear of thee, and I am afraid of thy Iudgments.* Yea and 2. *In ſome Chriſtians, there may be a more exceſſive fear at Gods Iudgments, then in others.* Some are of a more timorous cowardly Nature then others are. And yet there may be a true Faith in the timorus ſoul too. Every fear of Gods Judgments; doth not argue a weak Faith; for ſome fear is our duty. A great aſtoniſhing fear, doth not argue a nullity of Faith. But now, ſo to be afraid of Gods Judgments; as for a man to make away [illegible] to avoid them: or, not to care what courſe [illegible] to ſhift them; this will argue a nullity of Faith in [illegible] But, to fear the Majeſty and Greatneſs of God, which is made known in his judgements; or to be afraid of the natural venome of a judgement, meerely in regard of the Antipathy that Judgment bears to our Nature: queſtionleſs, the firſt is our duty; and the latter is but the Infirmity of our Nature.

Pſal. 119,119, 120.

2.

How fear of Judgments may conſiſt with Faith.

4 Conſider, *Poſſibly the object of thy fear is, Gods terrors; and theſe thou mayeſt fear, and yet be a true believer.* I remember a diſtinction that I meet with in *Polanus*, betwixt *timor Dei*, and *terror Dei*; a fear of God, and a terror of God: If I underſtand it right, *A terrour is an extraordinary quaking and trembling of ſpirit, which God ſometimes creates in a man, from ſome extraordinary cauſe for ſome ſpecial end of his own.* Such a terror, God, ſometimes, hath cauſed to fall upon his own ſervants, upon ſome extraordinary occaſions: As upon *Abrahams*, Gen. 15. 12. *An horror of great darkneſs fell upon him.* There was an extraordinary cauſe; the thickneſs of the darkneſs: and

Pol. Synt. p. 739.

Fear and Terror differ.

Gen. 15. 12.

and without queſtion, the effect was *ultra virtutem cauſæ*, beyond the bare natural power of that cauſe too. Thus *Moſes* was afraid to look upon God, *Exod. 3. 6.* *Moſes* was afraid to look upon God: God, with the gl[illegible] of his preſence, caſt a terror upon *Moſes*. Such [illegible] fell upon the men that were with *Daniel*, *Dan. 10.* [illegible] a terrour God, ſometimes, makes to fall upon wicked men. Such a one he cauſed to fall upon the Cities that were round *Iacob*, *Gen. 35. 5.* whereby he awed them, that they perſued not after *Iacob*. Such a terrour I conceive, was caſt upon *Paul*, *Acts 9. 5, 6.* And I conceive, with ſuch may a Chriſtian, ſometimes be ſurprized; eſpecially, in the beginning of converſion: for I apprehend thoſe terrours of conſciences, which are often to be found in new converts, to be of this nature. Extraordinary works of God, done by his mighty power in the ſoul, to prepare and fit the ſoul, for hearing what he hath further to ſay to it, to be of this nature: and I conceive God may after the firſt beginning of grace in the ſoul, for his own ends, occaſionally, likewiſe cauſe ſuch terrors to fall upon it; which a Chriſtian may eaſily diſtinguiſh from other fears, becauſe they are not ſo laſting as thoſe which are habitual Affections and Paſſions of the Soul, meerly. Now theſe a Chriſtian may tremble at, and yet truly believe, *Pſal. 88. 15.* *Heman* complains, that while he ſuffered Gods terrours, *he was diſtracted.* *Iob* was afraid, *Iob 6. 4.* when the terrours of God ſet *themſelves in array againſt him.* If therefore, thy natural fears be heightned into terrours, by the working of a ſupernatural cauſe, thou ſhalt fear, though thy Faith be great: for to this end doth God do it, that thou mayſt fear, in order to ſome end which he hath to work in, and upon thee. So I have done with thoſe conſiderations which I ſhall propound to rectifie thy judgment in relation to the firſt part of the Complaint; there yet remains ſomething in order to it, &c. But I ſhall ſpeak of them the next time, and add ſome more conſiderations & then give directions, together, for ſubduing of all exceſſive and unlawful fears.

Exod. 3. 6.
Dan. 10. 7.
Gen. 35. 5.
Act. 9. 5, 6.
Pſal. 88. 15.
Job 6. 4.

THE THIRD SERMON.

MAT. 8. 26.

Why are you fearfull, O yee of little faith.

In the Chappel, October the 18. 1648.

MY Subject, upon which I am, is to satisfie such Christians, as conceit they have no Faith, or none that is worth the having; because they cannot finde that conquest of fears in their soul, which they conceive, is the *work of Faith with power*, where ever it is. Now, fear hath for its object, all manner of eminent Evil, in regard that this scruple may arise from fears of diverse things which represent themselves to the Soul, as Evils. I have told you, we may distinguish fear, in respect of the object; which may be either Supernatural, or Natural: either something in the Creator, or from the Creator: or something in and from the Creature. The Creator, and something in him, is, or may be, the object of our fear; as our duty, or as our sin: That in him, which is to be feared, is, 1. Either his goodness, *Hosea* 3.5. Fear the Lord and his goodness. 2. Or his greatness; this it is, partly, our duty to fear, *Zeph.* 3.6,7, *Mat.* 10. 28. and it may be our sin, as I shewed you the last time. The greatness of God, as it presents it self to us, as the object of our fear, is in the effects of his Justice; which are, either Eternal, or Temporal: hell and everlasting Confusion, or Temporal judgements. Now, the poor weak Christian conceiving, that every fear of God, especially, of his greatness, and terrour of

A double object of fear.

God two wayes the object of our fear.
Hosea 3. 5.
Zeph. 3. 6, 7.

of Majeſty, diſplayed in his eternall power and wrath or temporary judgment, or inward terrour, argues no faith; makes to it ſelf ſuch a complaint, as I mentioned the laſt day; grounded partly, upon that miſtaken conceit; and partly, becauſe it poſſibly ſees ſome Chriſtians at full tide, expreſſing no ſuch fears, as it finds in its own ſoul: now, in order to the ſatisfaction of ſuch poor Chriſtians; I firſt premiſed the truth, in four Popositions: (*p.*12.13.) and then propounded ſuch conſiderations, as might ſtay up, and comfort a poor Chriſtian, under this ſadneſs of ſpirit: I propounded four conſiderations the laſt time; I ſhall now crave but leave, to add one or two more to them; and then I ſhall paſs on to another caſe, concerning ſuch fears, as have ſomething in, or from the creatures, for their object. The two conſiderations which I ſhall add, ſhall be in relation, to that paſſage of the complaint. Sect. 4.

Firſt Complaint, *I ſee others walk, full of nothing but joy and rejoycing ſpirits; they know no ſad howre, but are full of chearfull confidence, and aſſurance, &c.* Complaint.

5. Conſider Chriſtian, *thy trembling heart may be more acceptable to God, then their confidence, and pretended aſſurance.* 1. Chriſt Ieſus ſhakes hands, with many a one that hath the Palſy; his voyce is, *Come unto me all yee that are weary, and heavy laden, and I will eaſe you;* Mat. 11. 29. he calls, come, come ſome, *Iſai.* 55.1,2,3. What's the reaſon? but that, mighty tender-bowelled Jeſus, ſaw heart-ſhaking ſouls, quavering with feares, and ſaying, ſhall I go? to thoſe he ſayes, come! what are you afraid? come! fear not, I am Jeſus. Jeſus, that ſaid to the man ſick of the Palſy, *Son be of good cheer, thy ſins be forgiven thee,* may have ſaid ſo to thy ſoul in ſecret, though he hath yet declared himſelf, but in whiſpers of mercy; ſo that thy ſoul could not hear him; It was to thoſe that ſhaked again for fear, that he ſaid, *Be of good chear, it is I, be not afraid;* Do you think, Chriſt loves his Saint Mat. 9.2. Matth. 14.26. the

the worſe, becauſe it hath an ague; or pities them leſs, becauſe they are drowning? or hears them with a deafer ear, becauſe they cry out of the bottom of hell? Chriſt knows, that with a curſt look he can put the rocks into an ague, and make the mountains tremble; much more his tender-hearted ones, that have not hardned their hearts, againſt his fear; it is from their ſtrict obſerving of his countenance, that they now tremble, and if they miſtake his ſmiles for frowns, he that knows their hearts, can alſo pardon their errors, and draw the vail clearer, at his pleaſure. Again, there is a fool-hardineſs in Chriſtians, they may miſtake their ſugar, as well as their wormwood; and there are too many, that know not their time to weep, as well as ſome others that erre, in not knowing their time to laugh. The wiſe man ſaies *ſorrow is better then laughter, for by the ſadneſs of the countenance, the heart is made better.* Laughter may be mad: Antinomians cry out of legal hearts, that are under the ſpirit of bondage; and in this, are often but like drunken companions, that think all are moody Puritans becauſe they are not mad Revellers: There are more go to hell ſinging, then weeping, aſſurance is oftner and ſadlier miſtaken, then fear and trembling. Ah! there are, and I fear will be more, far more, that will wake in hell, out of their dream of heaven, then that will wake in heaven, out of their dream of hell. 3. Faith is not hindred by trembling, in reſpect of the truth of it; the trembling body in danger layes faſter hold, that it even cruſhes the thing, that it faſtens its hand upon. The Spouſe was trembling, when it held him, and would not let him go, *Cant.* 3. 4. *Iacob* queſtionleſs trembled, for fear God ſhould get away from him, without a bleſſing, when he held him yet ſo faſt, as God was, as it were, forced to beg leave for him to goe. But I paſs on, to a ſixth conſideration. Laſtly, therefore conſider, *that babes of grace muſt not expect to go, as ſtoutly as tall men.* Poſſibly thy eye may be

Eccleſ. 7. 3.
Eccleſ. 2. 2.

Cant. 3. 4.

be upon *Paul* and *David*, and the tall Saints that have been growing twenty or thirty years; and it may be thou lookest upon them too when the ague was off them, and their ſouls were in no diſtemperature; when they were in a mid-ſummer ſun, and lay ſunning themſelves under the ſcorching beams of divine apprehenſions of love. 1. Conſider, Babes muſt not look to go the ſame pace, nor in the ſame ſtrength with theſe tall men; the tender plant is ſhaken, when the ſturdy oak moves not; it is joy to ſee the child ſtagger up and down the room, and walk by the ſide of a table, or form, and now and then ſtagger, when the grown man walks by himſelf ſtoutly; haſt thou ſo many years upon thy back, Chriſtian? if not, be content, firſt to creep, then to go, and at laſt thou ſhalt run: grace as to the acting, ſtrength grows up by degrees. *Tribulation worketh patience, and patience experience, and experience hope, and hope maketh not aſhamed, becauſe the love of God is ſhed abroad in our hearts, by the holy Ghoſt which is given unto us.* Hope that maketh not aſhamed, in reſpect of ſenſibly-diffuſed love, is not the firſt of the truth of faith, but comes after experience: expect not *a pueris illico naſci ſenes*; to skip out of a long coate into an aged furr; be content, *illarum participes eſſe rerum, quas fert adoleſcentia* to bear the infirmities of a child-hood. 2. *Poſſibly thou lookeſt upon thoſe whom for ſome eminent deſignes God hath cauſed to be born with beards.* Sometimes God doth thus pick out ſome Saints, whom he intends for ſome ſervice or other, to make glorious inſtruments either to declare his truth, or bear witneſs to it: theſe he early takes from the rod and ferula, and haſtens them to the high form, his work ſtays while they are ready; he plyes them therefore with dayly leſſons and fils them with ſtrange experiences, that they ſcarce meet with deſertions, nor any thing, to pour fear into them: ſuch ones I conceive might *Paul* be, and the *Apoſtles*. Others have not theſe advantages, but having an

Rom. 5. 3, 4.

an ordinary work of Christianity, the Lord carries them in an ordinary road. 3. *Possibly thou lookest upon others, when their clouds were over; and because then thou seest no darkness in them, therefore thou mis-judgest thy self.* Saints dayes are made up of evenings and mornings; and not to speak of some extraordinarily crowned Christians, ordinarily they have their night of sorrow and fear, as well as their mornings of joy and assurance. The same Saint, that if thou lookest upon him, in his fulness of joy, thou shalt see him lye sunning himself in midsummer beams, without so much as a trembling limbe; it is ten to one, but at another time, if thou wilt but look for his frosty and snowy time of winter, thou wilt find him shaken with the cold of fears, and all his clothes of former experiences will hardly keep him warm; but bitter terrors make him black in the mouth; and if thou canst discerne that he breaths a spiritual breath, it is all; indeed, if thou wilt look upon *Paul*, no where but in the
Rom. 8. 38, 39. 8. of the *Rom.* 38, 39. thou wilt think that his soul was composed of nothing but celestial fire, and he had no quality but the (*summus Calor*,) greatest heat, from divine apprehensions of love; but, if thou wilt but behold him, in the 7 of the *Rom.* 24, 25. thou wilt find other elements in his spiritual composure of soul. If thou wilt look upon *David*, no where but in his 3 *Psalm* 4, 5, 6. and 27 *Psalm* 1, 2, 3. thou wilt think he were a stranger to a pallied temper; but if again thou wilt turn thine eye, and behold him *Psalm* 6. his bones are ratling again in his skin for fear. If therefore Christian thou wilt
1. judge thy self by others. 1. Be sure they be such as are of the same spiritual nature with thee, otherwise their mirth *what doth it?* their laughter is, but like *the crackling of thorns under a pot*. 2. Give such Saints the allow-
2. ance of their years; they have (may be) out-grown thy long coats. 3. Give them the allowance of their means;
3. it may be they have all their life been kept at a warmer fire,

fire, for Gods ſpeciall ends, to be manifeſted in them, 4. Meaſure not thy ſelf by their fits, but by their conſtant temper. I muſt not ſay, I do not live, becauſe I am not ſo ſtrong as others, when they are well, and I am ſick. And thus I have finiſhed theſe two conſiderations, which I had further to add to the firſt caſe, concerning fears; ſuch ſcruples as ariſe in the ſoul, from fears of ſomething from ſupernaturall cauſes, the juſtice and wrath of God, manifeſted in his eternall, or temporary diſpleaſure. I ſhall now paſſe on to ſuch caſes, as may ariſe from feares in the ſoul, ariſing from more ſublunary cauſes, *viz.* ſomething from naturall cauſes, and in the Creature.

You may remember I told you, that the general object of fear, is, ſome imminent evil apprehended, Now, evil is either, ſuch as brings deſtruction to the creature, or, that contributes ſomething in order to it; deſtruction is either temporal, or eternal: In the latter ſence, hell is evil, concerning the fear of which, I have ſpoken; hell being nothing elſe but the juſt wrath of God, executed upon the ſouls and bodies of ſinful creatures. The evill that brings a temporall deſtruction to the body, is death; now there is another ſort of evils, which are feared in order to this, as they are apprehended to aime at this end; of this ſort are all dangers, the day of judgement, diſeaſes, enemies, &c. Now all theſe things being terrible to the ſenſe, as aiming at the ruine of nature, nature ſtarts at; and the poor Chriſtian from hence, ſometims conceits, it hath no true faith, becauſe it is ſo full of theſe fears; hence he complains often in this, or the like manner.

The Complaint.

Alas! *I a beleever, can I have any faith, and ſo much carnal fear? The Apoſtle ſayes,* God hath not given us the Spirit again to fear. *I read of the Saints of God, expreſſing their* deſire to be diſſolved, and to be with Chriſt; *and their earneſt groaning, to have their* earthly tabernacle diſſolved. *I cannot think of my fair naturall death, but I tremble like a leaf of the forreſt, and my heart is like Na-*

2 Tim. 1. 7.

2 Cor. 5. 1. Death naturall.

Mat. 10.28.

bals, as cold as a stone: Christ commands believers, not to fear him that can kill the body, and when they have done, can do no more: and Paul *professed he* was ready to be offered: *and the primitive Saints, counted it their rejoycing, that they were thought worthy to suffer: and I have read of many Martyrs, that have esteemed the fire,* as a bed of Roses: *I tremble like a reprobate, but to think of a persecution, and am afraid of (what should be my crown,) resisting unto blood. I read of the Church, how it groanes for the last judgement, and cries; come Lord Jesus, come quickly, and* Paul *rejoyced to think of it: I tremble but to think of such a day: nay, far lower things these; any thing in the world, that carries the face of a danger upon it, startles me: I am afraid but of a thunder clap, or a great winde, &c. I strive against my self, but cannot help it;* Caligula *was never more coward then I am: and then for diseases, if the pox or pestilence be near me, I can scarce lye down in quiet, nor rise up in peace: but if I but hear of any fears of an enemy approching, that may take away my goods, or, imprison my body, &c. Lord, what a terrour affrights me, believing* David *was not of my temper, when he profest, that if a thousand, yea if an host encamped him round, he would not be afraid: No, no, such fears and faith cannot stand together.* This is the complaint. Now let me addresse my self, to satisfie the soul, concerning it.

2. Violent death

3. The last judgement.

4. Thunder wind, &c.

5. Diseases.

6. Enemies.

Psal. 3.4, 5. Psal. 27.1, 2, 3.

CHAP.

CHAP. 3.

How to satisfie such Christians as conceit they have no faith, because they are so ready to fear persecution, Death, the last Judgement; things in nature terrible to the sense: as Winds, Thunders, Diseases, Enemies, &c.

NOw in order to the satisfaction of such poor souls, as groan under this burthen. We must, 1. Enquire upon what suppositions such complaints are grounded. 2 What positions of truth are in it. 3. I shall propound some considerations, to comfort the Soul under it. 4. I shall offer some directions to the Soul, to strengthen it, against all feares: whether such as these are, whose object is naturall; or those before spoken of, whose object is supernaturall: and so conclude this fountain of scruples, concerning fears.

For the first: I conceive these kind of complaints, arise from a three-fold supposition; every of which is false. Sect. 1.

The first is, *That all fear of these things, is contradict or to faith*: This is utterly false; as I shall shew you more anon: and that of the Apostle, *We have not received the Spirit again to fear*, is not to be stretched to the latitude of all feares, but to be restrained to sinful fear, as I shall shew you more anon. 1 Sup. 2 Tim. 1. 5.

Or secondly, They are grounded upon this supposition, that *Any of these fears doth argue a falshood of Faith*: This is also false, as I shall shew you. A fear of these things, may be, *in gradu remisso*, in a remiss and lawful degree; and so far fom being our sin, that it may be our duty, and be a good porter to a believing Soul. 2 Sup.

3 Sup. Or thirdly, They are grounded upon this Supposition, *That Christians, of all tempers, and growths, must have alike spirits, as to this business of fears:* Which is also false; for I shall shew you, there may be a difference, both in nature, and in grace too, in Christians that have the truth of Faith; that make some of them, more, some lesse, to fear these things.

These are the false suppositions; but as we say, there is no smoak, without some fire; so neither are these, without some latent ground of truth: and these positions are truth; upon the mistake of which, the Complaint is grounded.

1 Pos. 1. It is true, *That the fear of these things, in some kinde of degree, do argue a nullity of Faith: 2. and in some degrees, do argue a very weak Faith.*

2 Pos. 2. It is true, *That some Christians are very valiant, upon the apprehensions and imminency of these Evils, over others, which are very timorous cowards, in comparison with them,* &c.

But in order to the comforting of a Soul, under the burthen of these complaints; let me beseech you to consider.

Sect. 2. First, *That there is something in Death and dangers, and such things as are terrible to sence, which it is no sin for a Christian, in some measure, to fear.* Questionless, consider death, as it is the destruction of the creature, and parts the two dear friends, mans soul and body; and it is not unlawful to fear it; for for it is, in it self, evil: and consider death, in it self, without being the door to let us into Heaven, and there is no Christian, be his measure of grace what it can, but will startle at it. It is to the naturall Philosopher, the most dreadfull of things to be feared. It is impossible, But Nature should be startled at its own ruine. Fear is an Affection of the soul. Now the pure acts of the Affections are not sinful: it is their distemperature that is sinfull. Now the object of this Affection,

is

is whatsoever is evil? Death even in Gods account, is evil. 1. God propounds it to *Adam*, as the dreadfull punishment of his first sin; *In the day thou eatest thereof, thou shalt surely dye.* And *Moses*, from God, to terrifie the people from disobedience, tells them, he *sets before them life and death*: the first, as their reward for obedience, and to be loved and sought after; the second, as the punishment of their disobedience, and to be trembled at: and the Apostle calls Death, an enemy. And in the same place; where, in respect of his consideration, that death was to the Saint, but an in-let to heaven: he professeth an intense desire and groaning for a dissolution: he professeth this was not in respect of the goodness of death, nakedly: therefore he adds, *Not that we desire to be unclothed, but to be clothed upon.* God hath given us this affection, & he hath not given it us to that purpose, that we should never use it: nor doth he require, that his Saints should call that which is evill, good: (as death is, *per se.*) God will not have us call a bitter thing sweet: no more then a sweet thing, bitter. Fear therefore, is a good Affection of the soul: and Death is an evil, which is to be feared, but now if you look upon this affection, as placed by us upon this object: indeed, as our natures are corrupted, we cannot fear it without sin, either in respect of the measure, or manner, or end. Thus *Peter Martyr* determines in an Epistle written to a certain friend, concerning flight in a time of persecution. And the like is to be said, concerning violent death by the Edge of Persecution, & concerning dangers, diseases, enemies, &c which seem to carry with them some malice to Nature; either to ruine, or at least, to impair it. And for those places where the Saints of God have profest a willingness, and readiness, and desire to dye; It is easily answered; That they did not desire purely to dye, but, to be let through the black vault of the grave, into the glorious Bride-chambers of Eternity; not that they desire to see deaths black, but Christs white face: and for

Gen. 2. 17.

Deut. 30. 13.

1 Cor. 15. 16.

2 Cor. 5. 4.

Pet. Martyr, loc. com. p. 1674. In ep. ad amicum quendam de fuga in Persecutione.

for that they thought death it ſelf, and the grave it ſelf, deſirable: not as their *Patria*, but as their *Via*: their way to their Countrey; this is plain from *Phil.* 1. 23. where *Paul*, indeed, doth expreſs his *deſire to depart*, but it was *to be with Chriſt, which was better*: and from 2 *Cor.* 5. 5. where *Paul* tells us, why he deſired to dye; not that he might be *unclothed, but that he might be clothed upon, that mortality might be ſwallowed up of life*: as if a poor man ſhould have a glorious ſuit given him, and he ſhould haſten to pull off his ragged apparell: no one would think he did it to ſtand naked, but to put on his gorgeous change of Rayment. This is my firſt Conſideration.

Phil. 1. 23.

2 Cor. 5. 5.

Simile.

2. And, to back this yet further, Conſider ſecondly, *That even Chriſt himſelf feared death*: Twice he repeats, *Father if it be poſſible, let this Cup paſſe from me. Peter Martyr* adds this, to prove, that the fear of death in it ſelf, is not ſinfull. The bitter pangs of death, were bitter in Chriſts taſte; and yet, queſtionleſſe, as death finiſhed his work, and as by death, he paid the laſt farthing for his Saints: and *as through death he* (for his redeemed ones) *deſtroyed him that had the power of death, even the Devil*, and as by dying he had an opportunity to break through the grave, and clarifie his body by a glorious reſurrection: and as it haſtend him to his Fathers Kingdom, it was far from being an object of his fear. Indeed it is true, none of us can fear death with that purity that Chriſt feared it, in whom it was a purely acted affection, not mixed with any diſturbed diſtemperature of ſpirit, not offending in meaſure, manner, nor end. I ſay, thus, none of us can fear it; but in that Chriſt feared it, who had no guilt in his ſoul, it is ſufficient proof, that a bare fear of death is not ſinful; much leſs doth it argue, in the ſoul where it found, either a nullity or falſhood of its faith: and it is plain, that divers of Gods precious ones, beleevers in the ſuperlative degree, yet feared death. *Obadiah* hid the Prophets by fifties in a cave; their fear of *Iezebels*, violent hands drove them thither

Mat. 26. 37.

Heb. 2. 14, 15.

thither. *Elijah* feared, when he run under the Juniper tree; and *David* feared, when he beg'd, like a condemned malefactor, for his life. *O ſpare a little give me ſpace, before I go from hence, and be no more.* Yet all theſe dyed in the Faith; and it is certain, that a violent and cruel death, by perſecutors, may cauſe greater fear in the ſpirit, then a natural death: 1. In reſpect of the cruelty of the torment. 2. In reſpect of the known enmity and malice of the perſecutors. 3. In reſpect, that it may take us in full ſtrength, before ſickneſſe hath wearied nature of it ſelf. 4 In reſpect of the deliberation it affords us; all which help the apprehenſion, with deeper apprehenſions of terrours, then otherwiſe it would be poſſeſt with.

Pſal. 39. 13.

THE

The fourth SERMON.

MATTH. 8. 26.

Why are you fearfull, O you of little faith.

In the Chappel, November the second, 1648.

I Proceed now to a third consideration, to comfort them that conceive they have no Faith, because they are full of fears.

3. Thirdly, therefore, consider, *That even the best of Gods Saints, have sometimes feared naturall evils*: I call those Natural Evils: 1. Which tend to the ruine or hurt of Nature. 2. Which are brought upon us by Natural causes, handed by a creature: and I call them so, to distinguish them from such Evils (for so we may call them, in relation to us, & our sense; as come from the immediate hand of God, and seem to aym at our spiritual part; as, desertions, &c. Now, I say, even for those evils which are inflicted on us by creatures; that when they have killed the body, have done their worst; for they have no power to touch the soul: Yet even the best of Gods Saints have feared them; as Death, Natural and violent enemies, the mighty works of God in nature, as thunder, and lightning, and things terrible to the sense. You may remember, I divided things that were the objects of our fear, of this sort, into 5. sorts: 1. Death 2. The last Judgement. 3. Enemies. 4. Things terrible in Nature. 5. Dangers. I might shew you in severall instances, how Gods own servants have been afraid of all these. For the first, Death; Was not *David* think you, afraid

Psal. 39. 13.

of

of it, when he prayed so heartily that the Lord would spare him a little, before he went from hence, and should be no more: did not Christ fear it when he prayed twice, that that bitter Cup might pass from him? and for a violent death I shewed you the last time, that it is a greater object of fear for several reasons; and it is easie to prove, from the hiding of the Prophets in a Cave, from *Elijah's* flying, &c. that they were afraid of *Iezebels* violent hands; and though questionless they had an eye to the glory of God, and the preserving a seed in the Church; Yet nature had an aym in them to save its own stake; *skin for skin and all that a man hath, for his life*; Yet the power of Faith was gloriously seen in them; in that they would do nothing to the dishonour of God to save their lives: if the Martyrs were taken, they would not deny the Lord Jesus Christ to save their lives nor make a shipwrack of Faith and a good conscience; they were taught that lesson by faith, rather to *Burn*, then *Turn*: but if the fire of persecution began to be too hot, and without a manifest dishonour to God, they could withdraw; they ordinarily did it: and in such withdrawing, questionless as there was much of the Spirit; having an eye to the life of the Church for the time to come; So there was also something of the flesh: And something which I dare not call sinful; the sin of Fear being not in the meer acting of the passion upon its proper object, but in the manner and end, as I shewed you before. And so for the *last Judgement*; though possibly the Scripture be not so pregnant in such instances as the other, Yet questionless many of the dear Saints of God have trembled while they have been in the flesh to think of it; as it is described, *Rev. 6.* 12, 13, 14, 15. and especially at some times: as when they lye under the guilt of some sins, or under some dark cloud of desertion. I cannot but think, that a serious meditation of that day, and the terible concomitants of it, would have made *Davids heart* tremble, when he was in that tem-

Rev. 6. 12, 13, 14, 15.

per, that he wrote his penitential Psalms in; and as it is a day of terror, it may make the best Saints of God tremble; though indeed, considered under another notion, it makes them cry out, *Come Lord Iesus, come quickly.* And so for enemies; An host of enemies is a terrible thing, as we apprehend them the destroyers of our bodies, the plunderers of our houses, the undoers of our families. *Iehoshaphat* feared exceedingly the Armies of the *Moabites*, and *Ammonites*, &c, *The floods of the ungodly* made David *afraid*, 2 *Sam.* 22. 5. Indeed there may be a time when a believer will not fear; as was with *David*, *Psal.* 3. and *Psal.* 27. after a late receit of large experiences; and yet I question, whether those places be not to be understood of a distrustful fear too. I believe a good Army would even at that time make *Davids* flesh tremble. These things cannot be feared by a believer, so as to make him throw off his confidence in God at such a time, or neglect the means of his safety which God hath appointed. And the like is to be said for Dangers, *Matth.* 14. 30. *Peter* when he was beginning to sink, when the waves were boisterous and the wind high, began to fear; yet at the same time, Christ acknowledged him to have Faith: and the like is to be said for *diseases.* It is questionless, that a true Christian may fear the Pox or pestilences, upon the same score, as they carry with them a threatning to Nature; and we may find presidents of such fear, and prayers against such Evils: and for the *terrible works of God in Nature*; as thundering and lightening and tempest: they carry with them a terror into our sense, and put the flesh into an agoe; All the people were afraid, and hasted away at Gods *thunderings*, Exod. 20. 18, yet questionless there were many of them the children of God. And therefore Christian, mis-judge not thy self, so as to think that thou hast no faith, because thou hast such a kind of fear; for thou wilt bart all weakness from heaven: besides that in these last things, which are the great works of God in Nature

2 Chro. 20. 3.

2 Sam. 22. 5.

Matth. 14. 30.

Exod. 20. 18.

Nature, there is a great deal of Gods Majesty and Excellency discovered; and *shall not Gods Excellency make us afraid?* But, may some Christian say, I know this as well as you can tell me, that this is naturall, to fear such things; But Faith, where it is, useth to conquer Natures corruptions, &c. and surely, *non fit fuit ab initio. Adam* in innocency, (could he have stood) should not have had such a fear of such things, &c. Job. 13.11.

Fourthly, Consider therefore Christian, *That faith, where it comes, doth indeed subdue, but not wipe out Nature.* It is too large a thought, to think that all fear is a corruption; for, upon that score, we shall finde Jesus Christ a sinner too: neither do I think, that the state of innocency was altogether void of fear; as it is a *power of the mind:* Though, possibly, the Object of that Passion was then more restrained: but not to dispute of things so nice, It is almost out of question, that none of the children of *Adam* can fear, but they will sin; not in that they fear, but as I said before, either not fearing in a right manner, or not to a right end. 4

But now here is the mistake of divers Christians; they conceit, that *it's Faith's work to wipe out nature.* When, alas, there is no such matter. Or 2. *at least, to reduce it to its primitive purity*: which is also a mistake. But I will shew you what is the work of Faith; and it consists, chiefly, in these two things: 1. 2.

1. It is Faith's work, *to order the naked Acts of Nature,* both in respect of the *object,* and *manner,* and end. Fearing, considered in it self, (without considering the object what we fear or in what manner we fear, or to what end we fear, is a *naked act of Nature*; an Affection proper to flesh and blood, which is of Gods making and placing in us; and therefore good. Now, I say, it is Faith's work to order this, both 1. as to the object. Faith perswades the Soul, of the Greatness and Majesty of God: of the Goodness and Excellency of God; of the jealousie and anger of God: Two things, in which the work of Faith consists, in relation to fears. 1.

God: therefore (saith Faith) *fear* before this God, *fear* his Greatnesse and Excellency: *fear* his wrath and jealousie; *fear* to sin against so gracious a father, as thy God is, and hath revealed himself to be, in his Word of truth.

2. It is *Faith's worke to order this affection, or Passion*: as to the manner; Faith perswades the Christian of God, in his Greatness and Majesty: therefore (saith Faith) fear before him. But, withall, it sayes, This God hath revealed himself a God, as full of goodness, every whit, as of greatness; therefore, do not fear so, as to despair, as to run away from him, &c. 2.

Thou mayest fear God in his Judgements, in his Great and terrible works of wonder. These are lawfull objects of fear. But now, saith Faith, he that hath sent these mighty Enemies: he that works these mighty and great works, is thy God, and able to save thee, and deliver thee, were the dangers ten thousand times as deep, and sad; and were the enemies ten thousand times as many, and great: therefore thou needs, not fear, with a *despairing*, or *distrustfull* fear: thus it orders the acting of Nature in this passion, as to the manner. It orders it, as *to the end*. These are things to be feared. But (saith Faith) God orders all Events; and marshalls all causes for his own glory, and his Saints good; therefore, fear not a persecutor, meerly, to save thy own skin any way. This is Faith's first work, to order the actings of this Affection or Passion: But now alas! we have lost our primitive integrity, and and we cannot so act our soul in this passion, upon the right and lawfull objects, but that we shall sin; Therefore: 3.

Secondly, *It is Faiths' work, to subdue and conquer the corruption of our souls, in acting this Affection*: and that not totally, but to be continually getting mastery over it, so far as may be in mortality. It is the unwarrantable mistake of many Christians, that they think, where ever faith 2.

is

is, there must be nothing of corruption; nothing of sinfull fear; whereas in Scripture, the acts of faith are set down more in the present tense, then in the preterperfect tense, 1 *John* 3.3. *And every man that hath this hope in him, purifieth himself, even as he is pure*: and so, *Act.* 15.9. *Purifying their hearts by Faith*: to denote, that Faith's work is not all done, but ever doing. The Believer must do, as a Commander of some small brigade of an Army, that when he knows it is in vain for him to encounter the whole Army of his Enemies, keeps in the rear of them, and ever dogs them, and now and then, surprizeth part of them; every day lessening their power: and that Commander doth his part and duty in such a case, if he doth but thus much. So know, Christian, thy Faith doth its part, if it doth but lessen thy corruption, that thou dost not fear so much or distrust so much, as thou wer't wont to do. I appeal to thy heart, (Christian) canst thou not say, (if thou wilt but speak the truth of thy own heart,) that thou art not so much, nor so slavishly afraid of Enemies, or Dangers, as thou wert wont to be; that thou hast something more to stay thy heart, and thy heart is more established against such things, then it was two or three yeers ago, &c.

1 John 3.3. Acts 15.9.

But thirdly Note, it is possible, that a Christian, even thus scanning his heart, may be mistaken; for it is possible, *That the temper of thy heart may be uneven*; and at sometimes, thou mayest, to thy thinking, fear as much as ever: 3.

As first, *Suppose thou lyest under the guilt of some sin*; hell and wrath, death and Judgement, are terrible, when their stings are in them; and it is impossible, that the Saint should not be shaken with them, when he lyes under some such late guilt, as he hath not yet recovered himself enough to cry, *O death, where is thy sting! O hell, where is thy victory!* For it is nothing that at any time can abate this passion of our spirits, but a consideration of God, reconciled 1.

ciled in Jesus Christ: this makes the Christian call death sweet, and kiss the sword that shall cut out his soul a passage to Jesus Christ: I conceive, this was *David's* case.

2. Or Secondly, *When the soul wants the sense of divine love*; you know in the dark, every thing is terrible; and that which we fear not in the day time, when the light helps us truly to discern what it is, we are ready to startle at in the dark. The *suspension* of divine favour, is the souls darkness; and no wonder, if thou in such a time, hast big and terrible apprehensions of death, and dangers; when the Christian hath divine light shining about him, he is able truly to discern what these things are; and discerning that, he is not so affrighted at them: therefore it must be thy souls care, to judge of it self, when it is in a right temper; not amiss, from thy temper, at a disadvantagious time.

5. But I proceed: Fifthly, consider, *That thou mayest fear more then others, and the same things too, and yet have as true faith, as others have.*

Second reason, why some Christians may fear more then others.

The Reason of this may be, either in respect. 1. *Of a difference of faith*, or else, in respect of a *difference of nature*. I shall not meddle with the first, under this head, intending, by and by, to consider it under another head; but only here, I will touch upon the second. *There is a great deal of difference in natures, as to this passion of fear.* Easie experience proveth this, that some, naturally, are of a great deal more timerous temper, then others are: Nature hath not furnished them, with such a courage; I am confident, it was thus betwixt the rest of the *Apostles*, and *Peter*: That *Peter* was naturally of a more stout daring temper, then the rest; it is plain, by his venturing to walk on the sea, at Christs command; when the other Disciples were afraid to see Christ walking there. I beleeve, if *Peter* had not had a *stouter nature*, as well as a *stronger faith*, he would hardly have trode water so well; and by that

that daring act of his, in drawing out his ſword, to cut off *Malcus* his ear; it was a bold act of his nature, conſidering the danger, that probably attended ſuch an action: ſome have an Hares heart, ſome a Lyons. I my ſelf have known ſeverall eminent Chriſtians, that one would have thought, had faith enough to have walk't upon the Sea; that yet have been ſo miſerably afraid of a deep water, that one would have admired, how ſo much fear, and ſo much faith, could keep houſe together, as queſtionleſs did in their gracious Spirits: ſo afraid of Thunderclap, that *Caliligula*, (who they ſaid, was wont, when it Thundred to run under a bed) ſcarce feared more then theſe gracious ſouls did: Nature is very different. Now you muſt know, here Faith works upon this corruption; but proportionably you cannot expect, that it ſhould here get ſo full and conſpicuous a victory; and that ſo preſently, as where the natural power of reſiſtance is not ſo ſtrong, nor the natural paſſion ſo boiſterous.

And ſecondly: *A great matter may be, in education and cuſtome, which is as a ſecond nature, accruing upon that*: 2.
Inure a child, in its youth, to walk in the dark, it will not ſo much fear the darkneſs, as another, where nature hath its full play: Inure one to the warrs, to travelling upon the ſeas, to dweling in great Cities, where contagious diſeaſes are more frequent; ſuch Chriſtians will not be ſo much afraid of death, or dangers, or diſeaſes, as other Chriſtians. It is an ordinary experiment in Souldiers, and Mariners, and Londoners: we ſee they admire at us, that are ſo much afraid of an houſe where are the tokens of Gods wrath; by which it is plainly evident, that theſe exceſſive kinde of fears, are more from other cauſes in Chriſtians, than from a deficiency of faith; though certainly it is true, the more there is of faith, the leſs intenſe they will be in degrees; and yet I will not excuſe others from too little fear too; cuſtome may baniſh fear, a little too far, from a Souldiers heart, or a Sea-mans heart; or

or the hearts of those, that live in the midst of Gods arrowes: God would not have us senceleſſe of his judgements and terrible works in nature.

6. Sixthly, Yet further consider, *that though some faith, at some times, may baniſh all fear, yet all true faith doth not do it.* You may remember, I told you in my last note, that a difference of faith might produce a different temper, in relation to fearing. A Christian may at sometimes, (and but at sometimes neither,) have such a degree of assurance, that he fears nothing; such a fit was *Paul* in, *Rom.* 8.38,39. *For I am perswaded, that neither death,* Rom. 8.38,39 *nor life, nor Angels, nor Principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall separate us from the love of God in Jesus Christ*: would any one have ever thought, that this man had a spirit, that could be coopt up in a *basket*, to be *let down through a window*? so it was with *David*, *Psal.* 23.4. *Though I should walk through the vale of the shadow of death, I would fear no evill*, it was bravely resolved; but you would not have thought *David* of this Acts 9.24. 2 Cor. 11, 32. minde, to have seen him spitling, and scrabling upon the walls, in the Court of the King of the *Philistimes*: yet *David* had the same truth of faith, though, not the same measure of assurance. I gave you, therefore, three rules the last day, which it behooveth every Christian to observe, that would measure himself by others, who are the Saints of God. But further.

7. Seventhly, Consider; *It is one thing to fear these, out of a nullity of faith; and another thing to fear these, out of an infirmity of faith, or nature.* It is true, (as I told you before,) that there is a fear of these things, that is inconsistent with truth of faith; but there is a vast difference betwixt such a kinde of fear of these things, as a true beleever may have; and such a one, as hath a totall unbelief for its root; there is a difference in the root: in the one, it is *totall unbelief*: in the other, 1 Infirmity of

of nature. 2. Infirmity of faith, I ſhal giv you the difference, ſo as you may manifeſt it to your ſelf by ſome effects; for the root is known by the branches (to us) when it is hid in the earth, and the tree by the fruit: I will give you five or ſix notes of ſuch a kind of fear as is inconſiſtent with true faith.

1. What fear is inconſiſtent with true faith

First, *A deſpairing fear* is a fear of unbelief wherever true faith is, it is mixed with hope. *The righteous hath hope, even in his death,* (ſaith *Iob*;) though a gratious heart may be afraid of death, yet he hopes that by death he ſhall come to ſee his Redeemer; though he fears judgement, yet he hath a lively hope, that the day of judgment is that day of redemption, which ſhall deliver his body and ſoul from all captivities: now to fear without hope, that's the reprobates fear.

2. Secondly, *A diſtruſtful fear, is an unbelieving fear*: So to fear an enemy, that the ſoul cannot yet commit his way unto the Lord and reſt upon him, and reſign himſelf unto him; this is likewiſe an unbelieving fear. The tide of the believers fears may be very high, and the waves of his ſpirit may beat very boiſterouſly, yet his ſoul rides at ſome Anchor, though the Anchor hath not ſo good hold as he wiſheth it could have; and though the ſhip of his ſoul do not reſt ſo immoveably on it, as he wiſhes it did, yet he is a little ſtayed.

3. Thirdly, *A deading fear is an unbelieving fear*: So to be afraid of an enemy, that a Chriſtians heart ſhould preſently be in him, as *dead as a ſtone*; and he ſhould have no heart to faſt or pray, or uſe thoſe means which God hath appointed, this will argue unbelief. *Iehoſaphat feared,* 2 *Chron* 20. 3. yet he preſently falls to faſting and prayer, and gathering of an army to oppoſe. 2 Chron. 20.

4. Fourthly, *Such a fear as puteth us on a way of diſhonouring God to ſave our ſelves, this is an unbelieving fear.* So to be afraid of a perſecution, that I will utterly for ever renounce Jeſus Chriſt, &c. fall down to Idolls, turn

Turks, do any thing to save my self; this hath likewise its root in a deep unbelief; and to be constant in such an act, argueth no truth of grace.

5. Fifthly, *To fear things in nature out of no divine, but a meer carnal consideration, this will also argue unbelief.* To fear a thunderbolt, as it is a stone in Gods hand; to fear thunder, as it is the Lords voice that cleaveth the heavens, certainly this is pious; and the very Philosopher concludes that those that do not thus fear are rather μαινομένης ἢ ἀναλγήτους, mad men, or stocks that can feel nothing, then men truely valiant and stout; but to fear them meerly as they are things to knock me in pieces; I cannot tell whether a true believer can do this much or no.

Arist. lib. 3. de mor. cap. 10.

6. Lastly, *To fear these things with a meer slavish fear, as they are cudgels in Gods hand to beat me with; this is also a fear of unbelief*: the believer fears them, but with a more sweet reverential holy, child-like fear then this is; neither can I see how any of these kinds of fears can be purely rooted upon a meer infirmity of nature or faith; for faith will thus far conquer the timerous nature of a gracious person.

8. But to proceed, eightly, consider *that thou mayest think that thou fearest these things with a fear of unbelief, when thou doest but fear them as they ought to be feared.* I shall need spend but a very few words to prove this; for it is indeed but a result of all that hath been formerly said: thou mayest fear them meerely, as they speak the Majesty and terrour and greatness of the most high; and so every true Christian should fear them; or as they threaten ruine to thy nature, so all flesh and blood will fear them: And indeed it is too much the nature of Christians they will do what they can, (if there be any worse construction then other to be made of their souls actions) to make that; but trouble not thy self needlesly; thou needst not make thy self worse then thou art; when thou hast made the best construction of thy soul it will be bad enough.

But

But Laſtly, Conſider, that *every ſinfull fear of theſe things, doth not argue a nullity of faith.* Thou ſayeſt, thou doeſt fear theſe things ſinfully, the manner is ſinfull, &c. Well, it is no more then we know; but yet it may be, but a ſin of infirmity, (Chriſtian!) and Chriſt would have thee know, that he is *not an high Prieſt that cannot be touched with the feeling of thine and my infirmities:* how far thy fears muſt diſcover themſelves, in unbelieving effects, I ſhewed thee under the eight conſideration, and ſhall not need repeat it to thee again: Now Chriſtian? ſtir up thy ſelf, incourage thy ſelf in God, be of good comfort. I ſhould in the laſt place, now come to propound ſome directions to thee, to help thee in ſtriving againſt theſe feares; for true faith will be alwaies ſtriving and fighting, though it cannot be fully conquering. But of theſe hereafter. 9. Heb. 4. 15.

The Fifth SERMON.

MAT. 8. 26.

Why are you fearfull, O you of little faith.

In the Chappel, November the 8. 1648.

I Have now ſhewed you, upon what Suppoſitions that are falſe, and Poſitions that are true, this Complaint of the Soul concerning its Fears, is grounded: and I have propounded ſuch Conſiderations, as (containing the truth) concerning this particular, may ſtay up the Chriſtians ſpirit.

But there is one thing yet wanting before I ſhut up this Caſe, concerning feares: now may ſome Chriſtian ſay, though I am almoſt convinced, that my fears be not ſuch, but poſſibly they may conſiſt with truth of grace, yet you have alſo told me that it is ſcarce poſſible for a Chriſtian to fear, but he will ſin either in the meaſure, or manner, or end: and this I am confident, I do. How therefore ſhould I moderate my Paſſion, ſo as to bring it in a right frame and temper, that I may not exceed meaſure in the fearing of ſuch things: I ſhall therefore, now, in the laſt place, come to propound ſomething by way of direction, to ſuch Chriſtians, which may tend to the increaſe of their faith, by the ſubduing of theſe fears in the ſinfulneſs, and irregularity of them. I ſhall divide my directions according to the ſeverall objects of a Chriſtians fear I told you, the object of it might be: 1. Either ſomething *in or from the Creator* immediately. Or, 2. Something below the Creator.

First,

First ſomething *in or from the Creator*; and this is either *his juſtice and wrath againſt us for our ſins*; the Internal apprehenſion of which, filleth the ſoul with fear. Or ſecondly, *His judgments, which work more upon the outward ſenſe*, &c.

For the firſt, which is the greateſt cauſe, and moſt ordinary with Chriſtians; eſpecially in the beginning of their converſions; Take theſe directions;

1 *Labour to underſtand God wholly as he is*; not onely as he is terrible in power and wrath; but as he is alſo full of grace and mercy. It is the halved apprehenſion of God, in the Chriſtians, that fills them with theſe exceſſive fears. It is but once, that we finde God proclaiming himſelf in Scripture; and it is, *Exod.* 34. 6, 7. And how ſhall we know him better, than from his own mouth? *The Lord, the Lord, mercifull and gracious, long-ſuffering, and abundant in goodneſs and truth, keeping mercy for thouſands, forgiving iniquity, tranſgreſſion and ſins; and that will by no means clear the guilty: viſiting the iniquities of the fathers upon the children, and upon the childrens children, unto the third and fourth Generation.* Now the poor Chriſtian, he fixeth his eye upon the bottome of the Proclamation, and poreth upon that; that God is a God *that will by no means cleer the guilty*: and cryes out, O Lord, I am undone, I am a poor guilty wretch, guilty of thouſands of great ſins; and in the mean while, conceits God but by halves, and fancieth rather a God to his own apprehenſion, then truly conceives what his God is. But, Chriſtian, turn thine eye again, and thou ſhalt obſerve; that as God hath revealed himſelf there is an *Ocean of mercy*, to a drop of wrath; a ſea of oyl, to the half drap of ſcalding lead. Sect 3. Exod. 34. 6, 7.

1 God doth not begin, *The Lord, the Lord, that will by no meanes clear the guilty*: but, *The Lord, the Lord, merciful*: God is loth to ſpeak his juſtice, and wrath; he keeps it to the laſt. Mercy lies uppermoſt in Gods heart: if the ſentence muſt come, it ſhall be the laſt day of the Aſſize. 1.

2 Ob-

2. 2 Obſerve, *how many words are uſed to ſpeak his goodneſſe; mercifull, gracious, long-ſuffering, abundant in goodneſs, keeping mercy for thouſands, forgiving iniquity, tranſgreſſion and ſin;* Six ſeveral phraſes when he coms to ſpeak his worſt, (as I may ſay, with reverence) what haſte he makes over it; and makes uſe onely of two expreſſions: it was a theam he took no delight in: as if one were ſhewing his manſion houſe to his friend, and he ſhould carry him into all his dining-rooms, and lodging-chambers, and garden, and ſhould ſay, here are now my pleaſant things; and then afterwards, becauſe he would give him a ſight of all, ſay, theſe are my out-houſes, and ſtables too: ſo ſaith God; My Dining-room and Chambers of mercy, are My pleaſant things. I have, indeed, Juſtice, and Wrath, &c. Is there not (thinkeſt thou, O Chriſtian!) as much comfort and hope in ſix of Gods words, as there can be terrour and fear in two?

Riches of mercy in God.

3. Obſerve the difference of the Expreſſion too; when he ſpeakes of his mercy, he expreſſeth it, *Abundant in mercy*; yea, and *Keeping mercy*; yea, and that *for thouſands, forgiving iniquity, tranſgreſſions, and ſins*; when he expreſſeth his Juſtice, his language is otherwiſe; he will viſite ſins, not to thouſands, but to the third and fourth generation: I tell thee, ſaith God, I am more heart then ſword, wrath hath the leaſt ſhare; I had rather ſhew mercy to thouſands, then deſtroy four. *How ſhall I deliver thee up, and make thee as Admah, and ſet the as Zeboim.* Sit down then, Chriſtian, and take a better view of God; fancy not thy ſelf a God, but behold him as he is; think of God, as he thinks of thee: Jer. 29. 11. *I know the thoughts that I have to thee-ward, they are thoughts of Peace, and not of Evill.* I do not know (ſaith God) what uncharitable thoughts you may have of me; but I know the thoughts that I have to thee-ward, they are thoughts of Peace, thou haſt inky black thoughts of God; but, he hath white, oily thoughts to thee-ward; do not fancy a Lion in the way,

Jer. 29. 11.

way, and then run from it. O Chriſtians! you would honour God greatly if you would but think of him as he is, and take no interpretation of him but from his own words or actions. God would never ſuffer by thee, if he were not ſo much miſtaken of thee: labour to harbour a good opinion of him, by conceiving him as he is.

2. A ſecond direction, that I would commend to ſuch Chriſtians, ſhall be in order to this: *To read ſuch places of Scripture, (in ſuch thy ſad condition) as ſpeaks God, quite contrary to thy apprehenſions:* yea, and not onely read, but labour to cloſe with them, by a ſecret opening of thy Soul to them; and read ſuch Sermons too as ſet out the love of God to the ſouls of his Saints. I know not how it comes to paſs, that Chriſtians ordinarily in ſuch conditions are moſt pleaſed to remember ſuch places of Scripture, as are able to rend hearts in pieces; and ſuch books as are moſt full of terrors and thunderings of the law. As *Solomon* ſayes, *There is a time for all things.* I would not ſhut my own heart out of ſuch an happineſs, as ſometimes a Chriſtian may find in ſuch portions of Scripture, and in hearing and reading ſuch Sermons: but though the ſofteſt wax may ſometimes need the fire to ſoften it; yet if it be ready to run about your hands, any one knows that the holding of it to the fire makes it but more unfit for our uſe; ſo it is with our ſouls, (Chriſtian) ſuch books and ſuch places of Scripture are very ſeaſonable for thee to read, when thou feeleſt thy heart growing more hard, or wanton or ſecure. But if thou beeſt already on fire thou needſt not pour oyl upon it. But as it is with us in our natural diſtemperatures of body, ſo it is with us in the ſpiritual diſtemperatures of our ſouls: we commonly have moſt mind to what will do us moſt hurt; and as we muſt take heed of following our minds in the one, ſo we muſt alſo in the other: wine that may be taken in a ſwoon, is not wholeſome in a fever: art thou therefore full of the fears of the wrath and Juſtice of God, read *Iſ.* 1. 18. and

Hoſea

Hoſea 14. 4. and *Iſa.* 55. 1, 2. and *Matth.* 11. 29. and that *Ezek.* 33. 11. yea and do not onely read them, but

2. 2. *meditate and apply them*: ſay to thy ſoul, Hark, O my ſoul! what God ſaith to thee in ſuch a place. Now chear up; why art thou afraid to cry, *Abba Father?* chear up, *Truſt ſtill in God, for thou ſhalt yet praiſe him.* Mark

Ezra 33. 11. how he is diſarmed in *Ezek.* 33. 11. Hear O my ſoul: how thine enemy (as thou feareſt) asks thee if thou wilt have quarter. Hear O my ſoul, ſay but *yes Lord*, and thou ſhalt live. O but here is it indeed, (ſaith the ſoul) *I dare not meddle with any of theſe Promiſes, for my life: what? ſuch a wretch as I think of free grace?* Why wilt thou tempt the Lord, O thou unworthy creature? does he not tell thee, he *came not to call the righteous, but ſinners to repentance*; to ſeek and to ſave that which *was loſt*. What ſinners, thinkeſt thou? What? brazen-faced flinty ſinners? O no; trembling broken-hearted ſinners. Theſe are the objects of his pity.

3. A third direction that I ſhall give thee for the increaſe of thy Faith, in the conquering of theſe ſlaviſh fears, is to *look up to Ieſus Chriſt and cry to him.* Chriſt? O it is a ſweet name! that name that is as an oyntment poured forth, that ſounds nothing but ſweetneſs; art thou afraid at his name *Iah* and *Iehovah.* O remember his name is *Emanuel.* The Lion is here diſ-robed of his garment of terror; his rough hair is turned into a ſoft wool; and he is fleeced with the ſoftneſs of a lamb, that in any other name, affrights in the roughneſs of a Lion. O (me thinks) this ſhould ſettle every heart, calm every ſea, to remember Chriſt. God in Chriſt, can ſcare none but thoſe that will not look upon him: See thy God, O Chriſtian, diſ-robed of his terrible Majeſty, to be covered with the mantle of mercy. See him that graſps the heaven in his fiſt, and makes the earth but his handful; widening his arms upon the Croſs and crying, *Come unto me all ye that are weary and heavy laden, and I will eaſe you.* Art thou afraid

of

of the dregs of thy Fathers wrath, O man! remember thy Christ. Surely, the bitternesse of death is past. Hell and wrath are under the Saints feet, *O death where is thy sting! O hell where is thy victory! O remember who trod the Winepresse of his Fathers wrath alone*, when there was none with him. Fear not him, that hath sealed thee his love with his blood; and dyed for thee, that thou mightest understand his kindnesse to thee. O say to thy own soul; my soul, Why art thou afraid? Thy God is a man, and thy Judge is thy Brother: Wouldst thou but remember this Name, when the fears of Hell are about thee, and the terrours of wrath make thee afraid; wouldst thou but at that time, remember *Ishi*, my husband, the Name whereby he would be called; hell and wrath would be under thy feet, at as great a distance, as the Earth is under the highest heaven. Let, therefore, the Name of Christ be pretious unto thee; mince *Iehovah*, with Jesus, and the Serpent will be a rod. O that balsamy Name, Jesus! that Name that sounds healing for every wound, settlement for every distraction, comfort for every sorrow: What? art thou afraid of a Lamb clothed in white? of him, that knowes not how to set the Trumpet of vengeance to his mouth, but all his words are softnesse and oyl? O remember to look up to the Brazen Serpent that is lift up in the wildernesse; look up to him, that hath come down to thee, and made thy peace, and engraven thy name in the palms of his hands, that all the Virgins might love him. But here's the misery! Souls, in this distresse, had rather be poring upon hell, then heaven; frighting themselves with the terrours of justice, rather, than staying themselves with the flagons of mercy. The blood of Christ never entreth their thought; but they look upon the tally of their sins, in Gods hand, as big, and as long, as if one nach were not cut out. The score in Gods book, is, to their false apprehensions, as high a sum, as was chalked up, before the Spunge, wet in Christs blood, blotted out the sins of the

Saints, from the remembrance of God: Think of thy Christ, thy dying Christ, O Christian, and fear hell if thou canst. Look upon God, in Christ, and thou wilt see him dismantled of terrour, disarmed, of justice, and intreating thee to take quarter. If thou seest God, in Christ, what is he doing? What? is he storming Castles of clay, with Cannon shot of fears, and Granadoes of hell? O no! God in Christ, *is reconciling the world to himself, not imputing their sin.* 1 Cor. 5. 19.

But thus much may briefly serve, to have spake by way of direction, for the first sort of fears: Come we now to the second, whose object is also the wrath and justice of God; but it is in his more outward Judgements: we are too ready to fear these, more then the God that inflicts them. I shall propound, likewise, three directions, for the allaying of the mind, even in these fears.

1. Sect. 4. The first shall be, *View Gods Iudgements on every side.* It is seeing Gods works by halves, that makes us no more love them, or so much fear them. I remember a passage of that precious Servant of God, Mr. *Samuel Rutherford*, this purpose. '*If* (saith he) *we should come into a Painters, or Limners shop, and see a picture half drawn, it would be a frightfull sight, which in the whole draught, we would call beauteous; we are too ready to look upon Iudgements black side, there is nothing but terrour and wrath; when if we would but take one with another,* (as we say) *it would seem to us a lovely Act of Iustice, and Mercy*; a beauteous braid of black and white, a checker-work of Gods twisting together. It is a dreadful thing, to see the sword executing the sentence of God, and speaking the Errand for which it is sent. When every word is fire, blood, and rapine, burning of houses and cities. But now, if you view this Judgment in the whole, and see God, by this act, hewing out a way for the chariot of peace and truth, to be drawn from one end of that Kingdom to the other: and this must be done, over the necks of thousands of malignants

nants and bloody men that delight in war, and have their necks too ſtiff to yield, and are ſo proud that they will not give the way to this mighty Conqueror, that is reſolved, *Viam invenire, aut facere*, to have the way or to get it. That every mountain ſhall be brought low, and every hill ſhall ſtoop, to ſee Chriſt beating proud gallants off their horſes, and treading their glory and their blood together in the duſt; to make way for his glory to paſs. This now is ſweet and precious: To look upon the late Judgment upon our brethren in *Scotland*, under Gods firſt draught, and to have ſeen God ſuffering his Saints to be over-voted, impriſoned, plundered, and the ſword put into the hands of prophane men, to kill and deſtroy. Who would not fear to ſee what change the Lord wrought among his people? But now to conſider it as Gods great deſign to break the laſt ſword of the Ungodly faction in that Kingdome, and unite the hearts of thoſe that feared his Name; *ſnaring the wicked in the work of their own hands.* This is ſweet and pretious: Art thou afraid of Judgments? look upon them in their full work. 6.

Secondly, *Conſider them not abſtractly from the hand, but conjunctively with the hand that brings them:* It is too much our fault; to look upon the ſtone, without the hand that flings; The ſtaff without the Arme that orders it; The rod in it ſelf ſounds nothing but blood and ſmart to the child; but the rod, in the hand of the Father, ſounds the ſweetning of a chaſtening love, that ayms at our profit, and is loth that we ſhould be deſtroyed with the wicked. 2.

Firſt, to ſee *a fool* medling with a ſword; or a *mad-man* with a knife in his hand naked, makes all in a room to tremble; becauſe we know, they neither of them know how to order them: but to ſee them in the hand of a diſcreet man, we are not afraid at all; indeed, if Judgements were in the hands of mad-men or fools, they might make us fear the glittering of the ſword, and roaring of

their Cannon; when they ſhoot at rovers, and regard not whom they hit: but to conſider that the Judgment is in the hand of a wiſe God, that orders all things by a determinate purpoſe; and from infinite wiſdome that gives the bullets their Commiſſion, and hath appointed their place to graze in and their marks to hit; this is again an allay for our fear.

2. Secondly, *To ſee an enemy with a naked ſword, edged with the malice of his revengeful heart, it makes us tremble*; but to ſee a *father, or brother, or friend, with a ſword* or a gun it *doth not affright us*: conſider but judgments Chriſtian, in the hand of thy Father and God; who as he ordereth them with infinite wiſdome and counſel; ſo alſo with infinite love and care; this again is ſweet and pretious and may allay thy fears.

Now therefore think when thou heareſt of the deſolations that God makes in the earth; all theſe are the works of a wiſe God, that knows how to order all things for the beſt, to them that love him; and of a gracious Father, that will have a care whom to kill and ſave alive: of a God, in whoſe ſight the blood of his Saints is pretious; and to whom his Saints are as dear as the Apple of his Eye. Malignants and ungodly men are not the hand that brings, but the meer ſword that ſmite, as the hand ordereth them.

3. A third direction that I will give, ſhall be to mind thee to prepare thy ſelf to meet thy God in the way of his judgments, *Amos* 4. 11. You will find that it is Gods own direction, *Therefore thus will I do unto thee; and becauſe I will do thus unto thee, prepare to meet thy God, O Iſrael.* Prepare? how? There is a *Negative preparation*, and *there is a Poſitive preparation*: The Negative preparation conſiſts, in *taking heed of ſinning againſt light and conſcience.* Sin makes every thing that is φόβερον, to be φοβερώτατον, every thing that is fearful in it ſelf, to be moſt fearful.

Amos 4. 11, 12

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I remember I have heard it was the saying of the old Earl of *Essex*; that *he was never afraid to fight, but when he was conscious of some sin, with which he had provoked God.* Ah sin! cursed sin, is that which is the poyson of every arrow, the point of the Spear, the edge of the sword, the venome of the pestilence. If thou hast sinned, then there is a *positive preparation*: That consists in repentance and humiliation of thy soul in the sight of God. O it is a sweet thing to have thy heart ready for all assayes. We never fear any thing for which we are prepared. O labour to get thy heart in such a frame, that thou shalt say; My heart is ready, O God; *my heart is ready*: that thou mayst say with *Paul*, 2 *Tim.* 4. 6. *I am now ready to be offered.* It is a sweet thing when the Christian cannot only say, *The time of my departure is at hand*; but can preface such a sad phrase with, *I am now ready to be offered.* Judgment is at hand, ἐγω δη σπενδομαι, *I am now ready to be offered*; the word properly signifies to be offered as a sacrifice. You know the sacrifice was to be killed, and ordered and laid upon the altar, before the fire was to be put to it, all the previous actions before the burning of the sacrifice are comprehended in that one word, *I am ready to be offered.* I am mortified and every way ordered. O learn to be thus; and then thou wilt not fear judgments: But this direction will relate to other things that are formidable as well as this. 2 Tim. 4. 6.

I proceed therefore further, to such fears as are fastned upon objects below the Creator: The first thing I propounded was Death; and that either *Natural*, or *Violent.* Now in regard this is a great heavines to many Christians, that they are under such a slavish fear of death; and in regard that other things are chiefly feared, in order to this, in which they are all concerned; I will speak a little the more largely to this; and sparingly to the rest: and yet not much neither, considering how ordinary a theam it is. Sect. 5.

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1 Direction.

Wouldst thou therefore subdue thy fear of Death? First, *make it thy work to fear sin*; as on Nail, or Wedge drives out another, so one Fear drives out another; the fear of sin alwayes drives out all other fears. Indeed, sin is the only wormwood that is in Death's bitter cup; the sting of death is sin, saith the Apostle: and therefore Christ, when he had nailed our sins to the Cross, came out of the Grave, triumphing with *O mors! O death, where is thy sting!* I told you before, what the Earl of *Essex* was wont to say; and thou maist easily finde it by thy own experience. Ask thy own heart: When art thou most afraid to dye? is it not when thou hast broken thy peace with God? is it not after some uneven walking with God? when was it that *David* cryed, *O take me not away with the wicked*; *Let me not go down to the pit*: *shall the dust praise thee? O spare a little, give me space, that I may recover my strength.* Was it not, when he lay under the apprehended guilt of some sin? when he had weakned his spirituall strength? it was that (sure) that he desired time to recover. I know no reason, why he should desire to recover his bodily strength. The good old man *Simeon*, had no sooner seen the salvation of God, but he sings, *Now let thy servant, O Lord, depart in peace*. Men in these these times desire to live to be buried in a *land of peace*; and many an honest man will sometimes say; If it please God, I would be glad to live, till my *Debts are paid*. So (saith the Christian) I would gladly dye in peace with God, when I die. O that I might live till all my debts be paid to God, and my bonds be given me in. When the man hath prayed for forgiveness, then he layes his head on the block willingly, and bids the Executioner *strike*.

2. Secondly, *Learn to possesse thy soul with a true apprehension, what death is.* Our fancy is a great matter to heighten our fears: Our prævious big fancying of things, torments us without any due warrant or cause. I told you the last day, that in the dark twilight, we will oft-times fear

fear our own ſhadow; or fear things, which when the light ſhewes us, we fear not at all; do not entertain dark apprehenſions of death, fancy it as it is. It is a common errour of our underſtanding, to look upon Death, as our End; when, indeed, Death is not the *Omega*, but the *Alpha* of a Chriſtian: and he then begins to live, when he begins to die. Take it and look upon it (I ſay) as it is. Now what is it? Look upon it in the worſt Philoſophical Notion; It is but the ſeparation of the ſoul from the body. It is not the end of the ſoul, nor of the body; but a fair ſhaking hands betwixt two neer parting friends; it is as if the wife ſhould take leave of her husband, to go to ſee her father; the husband ſaith, I will come in the morning to you. The body ſayes, Farewell my dear. I will ſee thee again in the morning of the reſurrection; onely, I muſt go a little about, through a dark dirty way, where it is not fit for thee to travel; but I will be with thee: it is true, yet they cannot part without many a tear and kiſs: but what need fear? The morning comes as well as the night. Chriſtians, conſider Death right, and it is not ſuch a ſcarecrow, that you need fear it a mile off, you may make it ſwell in your fancy, beyond its reall proportion.

THE

The Sixth SERMON.

MATTH. 8. 26.

Why are you so fearfull, O you of little faith.

In the Chappel, November the 15. 1648.

I Proceed to further directions to Christians that feel themselves in too much slavery, to a fear of death.

Thirdly, therefore, *Meditate, what a curse long life would be.* Every thing is so far the object of our fear, as it is represented Evil to us: and is no longer feared, than it stands under that Notion, in our understandings: [illegible] that art slavishly afraid to die, dost thou understand what thou losest by living? Methinks, life to the Saint, should be the saddest Evil; and long life, the greatest curse. Life is loss to the Saint in a religious respect; and long life a curse, in a Natural respect. What is hell to the Saint but a want of heaven? Now what's heaven, but a glorious enjoyment of God? Heark what the Apostle saith, 2 Cor. 5. 6. *While we are at home in the body, we are absent from the Lord.* Certainly, a strange home, where we want our best friend. *Chrysostome* professeth, that the want of the enjoyment of the presence of God, would be a far greater hell to him, then the feeling of any punishment. Why art thou afraid to go home to the Lord, though thy first steps be through a dark Entry: Thou mayst chide thy life, and say, if it had not been for that, thou hadst been at home before now: but truly, were there no religious respect in it; Yet *Long life would be*

2 Cor. 5. 6.

be a curſe in a Natural reſpect. There are dayes a coming of which we will ſay, *we have no pleaſure in them*: how many are there that wiſh for death, and are in this curſed, that *it flies from them*? Chriſtian art thou afraid to die? ſtay a while and learn a little what it is to live; there is a fill of dayes, as well as any thing elſe. It may be if thou couldſt alwayes live in the greenneſs of the ſtalk, thou wouldſt be content. Yet even that would know its fulneſs; but the daye: come, when thy ſap muſt be dryed up, and thy branche: muſt wither. Eccl. 12. 1.

If *Ionas* might alwaies have had the gourd, he would have been loth to die; but as that came up in a night, ſo it was to go down in a night: and then *Ionas* would die with all his heart. If *Elijah* may alwayes live in peace and plenty, he can be content to live; but if he muſt live in a cave, then *what is Elijah better then his fathers*? O Lord let him die: Thou that art afraid to die, know'ſt not what it is to live. Know O man, that if thou ſhouldſt not die, yet by the order of nature thy beauty muſt wear, and thy ſtrength fade, thy gourd muſt vaniſh, and thy glory be given to another. There will come a time, *when the Sun and the light of the Moon, and the Stars ſhall be darkened, and the clouds ſhall not return after rain, when the Keepers of the houſe ſhall tremble, and the ſtrong man ſhall bow himſelf, and the grinders ceaſe, becauſe they are few; and thoſe that look out at the windowes ſhall be darkned, when the doors ſhall be ſhut up in the ſtreets, and the ſound of the grinding ſhall be low, and thou ſhalt riſe up at the voice of the bird, and the daughters of Muſick ſhall be brought low*, &c. Eccleſ. 12. 2, 3, 4. Underſtand but well what long life is, and thou wilt neither think a long ſentence of dayes deſirable; nor a ſhorter period formidable. But this may drive fear out of an heathen. Eccl. 12. 2, 3. 4.

Fourthly, therefore wouldſt thou as a Chriſtian, by faith conquer the fear of death? *meditate much upon Chriſts death*: I ſhall propound Chriſts death, as a fit ob- 4

ject of meditation, for the subduing such slavish fear, in three particulars. 1. In the *merit.* In the *effect.* 3. In the *end.*

1. First, in the *merit of it.* Death as it is but the meer periodizing of our mortal life, can hardly be eyed, by a rational man, as a due object of terror; but to consider that through that dark entry lyes the way to hell; O this is terrible: now for this fear, the meditation of the meritoriousness of Christs death, is a fitted salve. Death is terrible, as it is the summons to the great assise; but suppose thou beest summoned with a writ of mortality and by an *habeas corpus* art removed to the tribunal of heaven; *Who is he that condemneth? it is Christ that died, yea rather that is risen again, who is at the right hand of God, to make intercession for us,* Rom. 8. 34. Thou canst not think of Christs death, but thou must think of hells mouth stopt, justice satisfied, and the Devil put out of office: the writ of *mortality*, is but to the Saints a *writ of ease*: Art thou afraid thou shalt dye? say to thy self, what then? *It is Christ that dyed*; yea, *that is risen again.*

Rom. 8.34.

2. Secondly, Meditate *of the end of Christs death*: the ends are various; but that which I aime at, you shall see expresst, *Heb.* 2. 14. Christ in dying aimed at the ruine of *him that had the power of death even the Devil*; yea and further —— *To deliver them, who all their life time through the fear of death were subject to bondage.* Christ pursued this end in dying, to deliver thee from the fear of death; and he drives it on, in a rational and real way, taking away the cause that the effect might cease; the evil of death is the cause of fear: Christ took away this. Think therefore, what am I in bondage still? hath not Christ died to loose me? are not the locks of my shackles loosed? why am I fettred with them? The Christians walking in a fear of death, is as if a Prisoner should walk with his shackles when the locks and fastnings of them are loosed,

Heb. 2. 14.

ſed; remember, that thy fearing death is a kind of making Chriſts death of none effect.

Thirdly, Meditate of it *in the effect.* The effect of it, is a conqueſt of it, for him, and his; Chriſt went down into the grave, to make a back-door, that the grave might be a through-fare, which was before a priſon; to turn the dungeon into an entry; to make deaths lock, ſo as it will ſlip; to beat off the locks and barrs, and lift the grave door off the hinges, and leave it, at moſt, but ſtanding by the latch, for all his Saints to come out, and ſing after him; *O death! where is thy ſting! O Hell, where is thy victory!* Is this done? Why art thou afraid then? thou ſhalt not ſtay in the duſt, no longer then the morning: *The hour is coming, and now is; when the dead ſhall hear the voice of the Son of God, and live.* John. 5. 25. Apply, O Chriſtian, the death of thy Saviour to thy ſoul, with an application of faith, and thou ſhalt not fear. But to proceed. 3. John 5. 25.

Fifthly, *Meditate often of the joyes of Heaven.* It is our forgetting our fathers houſe, that makes us take ſo much content in a ſtrange countrey; if we thought enough of the bread there, we would not be ſo bewitched to the huſks here, as to fear a going home: an heightned apprehenſion of the content, and raviſhing pleaſure, the lover ſhall enjoy in his beloved company, makes him not fear the dirty, long dangerous way, that leads him to his preſence. Oh! could our hearts be ſpiritually ſenſible of thoſe things, *which eye hath not ſeen, nor hath ear heard, nor can it enter into the heart of man to conceive, even thoſe things, which God hath prepared for them that love him*; how much ſhould we be above the fears of the way that opens into the Land that flowes with Milk and Honey! *Iacob* thus drives away from his heart, the trouble of his long and hard ſervice: *Rachel* was in his eye, he was often thinking of her, and fancying the content he ſhould have in her; and certainely, upon every hard ſervice, he was ready to ſay: Ah! but *Rachel* is more deſirable, then 5.

this troublesome Heaven. Christian! ah! Heaven! Let that be in thy thoughts, to swallow up thy Spirits: and it is not enough to drink up our sorrows, & to scatter our fears: The Apostle expresseth it, *That mortality may be swallowed up of life*: καταποθῇ; as a pill is drunk up in some sweet draught; as a stone is swallowed up in the ocean. O could we but ascend in our thoughts up to Heaven, how easily should we tread so low distemperatures under our feet! Heaven! O thou seat of pleasures, thou paradise of God! Think, O think, and drown up thy heart in thinking, what embraces of love, what shaking of hands, what welcome thou wilt meet with there. *At thy right hand, there are pleasures for evermore.* Psal. 16. 11. *I shall be abundantly satisfied with the plentifulnesse of thine house, and thou shalt give me to drink of the brook of thy pleasures*; Psal. 36. 8. for with thee is a fountain of life; there thou shalt see *Christ* in his garden, having *gathered his Myrrhe with his Spice, and eaten his Hony-combe with his Hony, and drank his Wine with his Milke*; *there you shall eat O friends; you shall drink, yea drink abundantly, O ye beloved!* O my soul, lift up thy self, and triumph in the thoughts of the time, when the Royall Bridegroom shall lead thee into the palace of glory, and be (as he saith,) *Beauty to thy eye, and Honey to thy taste, and musick to thy ear, and balsome to thy nose, and a flower to thy touch*; when thou shalt be set as a *Seal upon Christs arme*, yea, as a *Seal upon his heart*, and shalt experimentally know, that *his love is stronger then the grave*, and his *jealousie burns like fire*. It is reported of one *Olimpius*, that had so changed himself by the meditations of Eternity; that he had scarce any feeling of any temporall sorrow or misery, and would continually live in a dark cell, judged almost unhabitable, by the innumerable swarmes of Gnats and Flies, continually in it. O me thinks, raised thoughts of our Mansion-house in glory, (that house that is builded without a kirchin,) should make us gallop through all

all the miry wayes, and never ſo much as ſtumble with fear: Methinks it ſhould make us all ſay; let the Devil await me, my fleſh trouble me, the world ſmite me; let me be torn in pieces with horſes, ſo Chriſt will but gather up the divided joynts; roſted on a grid-iron, ſo I may be meat for Chriſt, ground to powder, ſo I may be meal for Chriſt; let my life conſume away with grief, and my yeers with mourning; let rottenneſs enter into my bones, and let it ſpring up under my feet; let me ſwim through the deepeſt ſea, ſo I may arrive at the paradiſe of God: O think Chriſtian, what a ſweet company thou ſhalt have of thy Chriſt, when thou ſhalt ſit in his lap for ever, and be kiſſed *with the kiſſes of his mouth, which are better then wine*; when thou ſhalt be, for ever, beholding his Majeſty, fill'd with his Love, enlightened with his Light, encircled in his arms, following his ſteps, praiſing his Name, admiring his glory. Think, 1. Of the company of Heaven. 2. Of the pleaſures of it. 3. Of the priviledges of it.

Firſt, *Of the Company.* To be alwaies led upon Chriſts hand, and alwayes ſitting upon his knee. O the ſweetneſs of the lodging, betwixt his breſts of love, when we ſhall be ſatisfied, when we awake, with his likeneſs! O the glorious company of thoſe White Regiments of Eternity, the Heirs of Glory, that ſhall raviſh the eyes and ears of the glorified ones, with their hallowed *Hallelujah's*, where thou ſhalt ſee thy friend, and thy brother, for whom thou mourneſt here, with a Diadem of glory on his head, and a Palme in his hand; and all the Saints, that ſhined here, as beams of glory in their borrowed light, in their marriage-clothes, with ſongs in their mouthes, filled with glory to the utmoſt of their capacities: can the wife fear the grim-look't porter, that comes but to convoy her to her husband, whom ſhe hath not ſeen of many a yeer? canſt thou fear death, Chriſtian? that conducts thee to ſo good companions, as thy crowned Chriſt, and his Saints and Angels.

Secondly,

Secondly, Meditate of the *pleaſures of it*, *Pſal.* 16. 11.

2. Pleaſures, fulneſſe of pleaſures, for ever: the vanities that we call pleaſures, are but the idols of our fancies; they have their unſatisfactory ſcantneſs, and their glutting fulneſs, and their ſhort time to live: but there ſhall be pleaſures, not in Landskips, but in their perfection of ſweetneſs, that ſhall fill, and not glut the eye; the eye ſhall not be ſatisfied with ſeeing, nor the ear with hearing. O the pleaſures, the fulneſs of pleaſures, when the ſoul ſhall be drowned in the ocean of love, and yet be able to cry, *Hallelujah!* pleaſures, that ſhall find the ſoul diſcourſe, for ever; the banquet ſhall never be done, the feaſt ſhall never be ended; it is a table ſhall never want a voider; we ſhall be ſucking for ever, the ſweetneſs of his breaſt, and never be ſtomack-ſick with his conſolations.

3. Thirdly, Meditate of the *immunities of it*; *Iob* had baniſhed the terrors of death, by conſidering but how priviledged a place the grave was; free from arreſts, full of quiet. *There the wicked ceaſe from troubling, and there the weary be at reſt; there the priſoners reſt together, and hear not the voice of the oppreſſor: the ſmall & great are there, & the ſervant is free from his maſter*, Job 3. 17. But what are theſe to the priviledges of glory? you may reduce them to three heads.

Iob 3. 17. 18, 19.

1. Firſt, A freedome from *Arreſts*; here indeed we may live, but many a writ will be ſerved upon us; we walk every ſtep in fear of Bayliffs, the terrours of Hell make us afraid; the Devil is, ever and anon clapping us on the back; and though we get free upon our Juſtification, yet for a time we are in ſlavery; the wicked will not ceaſe from troubling; the world hath Bayliffs, attending us behind every hedg; Death hath a Writ: but there, we ſhall jeer the Bayliffs with, *O death! where is thy ſting? Devil do thy worſt! O hell! where is thy victory?* we ſhall have a conſummate freedome from ſin, death, and hell.

Secondly, *It is free from all taxes and incumbrances*: here

here indeed the Saint lives to God, but he muſt pay ſo much time to his worldly occaſions, to provide for the body. Sorrows and troubles muſt quarter ſo long upon him; (indeed free quarter I cannot properly ſay, for they leave the Saint ſo much the better, as God hath ordained for their good) but there *the Sun ſhall not light on them, neither ſhall the heat. God ſhall wipe away all tears from their eyes*, Rev. 7. 16, 17. There ſhall not be a track of tears ſeen on all the faces of the Saints. Rev. 7. 16, 17.

3. It ſhall be free from all *Imperfections*. Here our bodies are imperfect, we hunger and thirſt, and are cold and naked; there we *ſhall hunger and thirſt no more*, Rev. 6. 16. but be filled with the fulneſs of God: Here our ſouls are imperfect, *We know but in part, and we prophecy in part*, 1 Cor. 13. 9. and *we ſee in part. But when that which is perfect ſhall come, then that which is in part ſhall be done away*, verſ. 13. This is the country (O Chriſtian) to which the dark path of the grave leads thee; this the light to which that darkneſs prefaceth: O think of this, and fear if thou canſt. Rev. 16. 16.

But I proceed to my laſt direction: (for I haſten off this Subject, it being ſo ordinarily ſpoken to,) Laſtly therefore *Thou ſhalt not dye, ſo long as God hath any work for thee here to do*. If we have nothing to do here, why ſhould we not deſire to go home? The Chriſtian's Spirit is an active ſpirit, that cannot down with idleneſs: the Apoſtle deſcribing the Chriſtians life, deſcribeth it thus, *Rom.* 14. 7, 8. For *if we live, we live unto the Lord; and if we dye, we dye unto the Lord*, &c. *none of us liveth to himſelf, nor dyeth to himſelf*, &c. Wilt thou be afraid, when thy work is done to take thy wages? to ſpend a little time in going home, when all thy work is done? Now I ſay ſo long as God hath any work for thee to doe fear it not; dye thou ſhalt not, though thou wouldſt. Methinks I eaſily gather this from Gods words to *Moſes*, in *Numb.* 31, 2. *Avenge the children of Iſrael of the Midianites*; afterwards thou 6. Rom. 14. 7, 8. Num. 31. 2.

thou ſhalt be gathered to thy fathers. Thou ſhalt die, (ſaith God) but firſt, *Ariſe, and avenge the children of Iſrael on the Midianites:* the work of ſmiting the Midianites, was the laſt piece of work that in Gods book was allotted out to *Moſes*; now (ſaith God) quickly make an end of that ſame odd job of work, and then I will pay thee thy wages; (and give thee thy *Quietus eſt*:) thou ſhalt die.

Now Chriſtian how long wilt thou live? haſt thou a Spirit for God? Surely then thou canſt not deſire to live idly. Be aſſured ſo long as there is a dayes work for thee, thou ſhalt have day-light to do it. If thy work be done, fear not to goe home. *Paul* had a good mind to have been at reſt, *Phil.* 1. 20, 21, 22, 23. But he remembred there was ſome work ſtill for him to do.

Phil. 1. 20, 21, 22, 23.

Now I have done with my directions; which, put in practice by Gods bleſſing may ſubdue thy ſinful fear of Natural death.

But yet, I muſt ſpeak ſomething to allay our fears of Violent death by the hands of perſecutors, &c. which I have already hinted to you, is a more object of terror: partly in regard of the malice of the hang-men, partly in regard of the certainty of the apprehenſion; we know an halter will hang, and a fire will burn us: but to the laſt we know not whether we ſhall die of this diſeaſe or no: partly in regard that natural death, commonly by ſickneſs, or age, hunts us weary of our life before it kills us; this may take us in our full ſtrength. &c. Therefore violent death, is death and ſomething more; and therefore I will add a direction or two, which may lenifie even the fears of that, not many, conſidering that all the other ſix are applicable in this caſe: and theſe three are onely added to take out the fire out of the word *Violent.*

Sect. 6. Firſt therefore, art thou ſo miſerably afraid of a Violent death? *Conſider what a poor difference there is betwixt that, and Natural death.* That walks on foot, this on horſe-back, that hath wings, this hath none, that rides poſt, this

this a foot pace: in this thou roweſt to heaven with a pair of oares; in that thou goeſt in a skuller: That is *Cuſhi*, this *Ahimaaz*: he that dies at a ſtake, dies when his half hour-glaſs is out; he that dies in his bed, when his hour-glaſs is out: the one is three months ſail to heaven, the other is three weeks: what a poor difference is this? by the one thou comeſt cool to heaven; by the other thou makeſt ſuch haſt, that thou comeſt ſweating: both are bound for and carry paſſengers to the ſame port. What matter is it, whether thou rideſt to heaven foot-looſe or with thy legs tyed under the horſes belly? Whether thy ſoul pulls the latch of the door and goes fairly out to heaven; or whether it goes out at a breach, when a perſecutor hath broke open a door and cut out a paſſage for it? Whether thou beeſt offered, or offereſt thy ſelf? Fancy is all that makes the difference; only take the Apoſtles rule, 1 *Pet.* 4. 15, 16. *Let none of you ſuffer as a murtherer or as a thief, or as an evil-doer, or as a buſie-body in other mens matters: But if any man ſuffer as a Chriſtian, let him not be aſhamed, but let him glorifie God on this behalf.* 1 Pet. 4. 15, 16.

Secondly do but conſider, *how much glory there is in ſuffering as a Chriſtian, more then in dying as a Chriſtian.* I ſhall diſcover the glory of it two wayes: 2.

1. *In the one thou art a giver*: When thou dyeſt at a ſtake, or by any other death, from the hand of a perſecutor, thou giveſt thy ſoul to God: in the other, God is a meer taker. When thou dyeſt upon thy bed, thou doſt but make thy Will, and giveſt God the firſt Legacie; and what thanks is it to thee, then to give when thou canſt keep no longer? But when thou ſuffereſt for Chriſt, thou art a giver to God in thy life-time. When thou upon thy bed ſurrendreſt thy ſoul to God, thou doſt but go when thou art ſent for; but when thou ſuffereſt, thou takeſt a journey of thy own accord: (yet not excluding Gods call of thee to ſuffering;) It is a ſign thou loveſt God well, when thou

wilt come to him, if he does but send a hangman to shew thee the way.

2. But secondly, it is more glorious if thou dost but consider *how much thou followest Christ more in the one then the other.* This is an argument that the Apostles frequently used, to comfort believers against the fear of suffering in those first fiery dayes, 1 *Pet.* 4. 14. *Rejoyce in as much as ye are made partakers of Christs sufferings. Paul* gloried in the Cross of the Lord Jesus Christ, and rejoyced that he bare in his body, *the marks of the Lord Iesus Christ*, Gal. 6. 16, 17. The Apostle comforted the *Romans*, that they *suffered with him*, Rom. 8. 17. The Apostle to the *Hebrews* sayes, that *the Captain of our Salvation was made perfect through sufferings*: And Christ himself, speaking of his suffering, saies *The third day I shall be perfected.* Indeed any death perfects the Christian: But suffering doth more then any, in regard of the conformity it puts us in, to the Lord Jesus Christ.

Heb. 2. 10.

Luk. 13. 32.

But to conclude:

3. Thirdly consider but *how much the reward of suffering is:* It is the same work to die by the sword, or upon a bed; but there is greater wages to one then the other. It is a conceit of many, and questionless upon very good grounds, that there shall be degrees of glory in heaven; and it is as much agreed on by all, that the Martyrs shall be of the highest form: being in this more like Christ then others, that they can shew holes and wounds and bruises they have suffered for him; as well as he can shew his batterings which he suffered for them. Methinks those words have some Emphasis in them, *Rom.* 8. 17. *If we suffer with him we shall be glorified with him*: he hath the highest room in glory; now his fellow-souldiers shall sit by him; his Colonels and Captains next about him. Besides is it an honour to a souldier here, to have many wounds and marks, that he can say this and that wound have I suffered for my Country? and will it be no addi-

tional

tional honour, think you, when the Saint can say, *My Blessed Saviour, this and this wound have I suffered for thee,* for even as Christ hath, to this day, the marks of his sufferings upon his body; so shall the Saints carry with them into glory, the wounds and bruises which they have suffered here for the Lord Jesus Christ. Now think, Christian, Is there so little difference in the work, and is there so great a difference in the Crown, in the wages? Why art thou afraid then, of what may hir, cannot hurt thee; lift up thy head, scatter thy fears; say, ἐγὼ ἤδη σπένδομαι, *I am ready to be offered* though the time of my departure be at hand: and to strengthen thee, read over the stories of the blessed Martyrs; the way to Heaven, through sufferings, is now become a beaten road; thou needst not fear it. 2 Tim. 4.6.

The Seventh SERMON.

MATTH. 8. 26.

Why are you ſo fearfull, O you of little faith.

In the Chappel, November the 22. 1648.

HAving (the laſt day) given you ſuch directions, as (applyed) may, through the bleſſing of God, be available, to conquer in you; the irregular and ſinfull fear of death, whether Natural or Violent; I ſhall proceed now, to add ſome further directions; by the practice and application of which, you may (by the help of God) be able to conquer in your ſelves, ſuch fears, as ſhall be faſtened upon other objects.

Sect. 7.

A third thing, which you may remember, I propounded, as the object uſually of Chriſtians fears, was the *Day of Judgement*. It is an uſual thing, for Chriſtians to complain of their ſlaviſh fear of that *great Day*: and I have already ſhewed you, that it may be the object of our fear.

Firſt, Either in reſpect of the *Concomitants* of the day. Would it not make one tremble, to think of a time, *when there ſhall be a great Earthquake, when the Sun ſhall become black, as ſackcloth of haire, and the Moon ſhall become as blood; When the Stars of heaven ſhall fall unto the Earth, as a Figtree caſteth her untimely Figs, when ſhe is ſhaken of a mighty wind: When the heaven ſhall depart as a ſcroll, when it is rolled together; & every Mountain and Iſland ſhal be*

be moved out of their places; And the Kings of the earth and the great men, and the rich men, and the chief Captains, and every bondman, and every freeman, ſhall hide themſelves in the dens, and in the rocks of the Mountaines, and ſhall ſay to the mountains, and to the rocks, Fall on us, and hide us from the face of him that ſitteth on the Throne, and from the wrath of the Lamb: For the great day of his wrath is come; and who ſhall be able to ſtand? Rev. 6. 12, 13, 14, 15. 16, 17. Will it not be terrible? and can it but be terrible to fleſh and blood, to think of the day, *When the Lord Ieſus ſhall be revealed from heaven with his mighty Angels in flaming fire, to take vengeance on them that know not God, and obey not the Goſpel of the Lord Ieſus Chriſt.* 1 Theſſ. 1. 7. To think of that general Gaole-delivery; when the graves ſhall be opened, and the dead ſhall ariſe; when all the world ſhall be on fire: *the fire ſhall conſume round about him*, while the *Whirl-wind* goes before him, My friends, theſe things come under a Notion, that muſt needs be terrible to the fancy; and if the people were ſo afraid when the Lord came (without ſuch attendants) to give the law upon Mount *Sinai*: Certainly, much more terrible needs muſt ſuch a coming in this manner be, when he ſhall come like a Revenging Judge, to take an account of the world, for the keeping of it: And it may be terrible to a Chriſtian: Pſal. 50.

Secondly, In reſpect of the work of the day, to ſuch poor ſouls as ly under many doubts and jealouſies, concerning their ſpiritual condition, and are ſtill at, *Will God ſave ſuch a poor ſinfull wretch as I am?* Though on the other ſide, thoſe that have the full aſſurance of Chriſts love, that know Chriſt is theirs, and they are his, are crying, *Come Lord Ieſus, Come quickly*: and as a pledge of their rejoycing and reſt, then, their ſouls are at reſt and quiet now. But (I ſay) to others, that are Chriſtians too, but ſome degrees lower then theſe; the thoughts of the day of Judgement, may for the reaſons aforeſaid, be very terri- 2.

ble,

ble, even in the fancy and notion of them: and indeed we may fear it to a sin, and our fear may argue a great weakneſse in our faith of *Adherence.*

But now (may some Christian say) what should I do, to abate this slavish temper in my self? how might I conquer this fear in my self? I shall not long insist upon it, only give thee two or three directions.

1. Direction. First, inure thy self to the *Meditation of it.* I think it was S. *Hierome* (I am sure it was one of the Fathers) that reports of himself; That where ever he was, what ever doing, he still thought a voice in his Ears sounding, *Arise ye dead, and come to judgement.* Meditation of it will be usefull to this end, two wayes:

1. 1. We usually see, *that the inuring of our thoughts, and bringing them to a familiarity with any terrible object, takes away the fire out of it*; the uncouthneſs, and strangeneſs of the thing to us, adds a great many grains to the Impreſſion of terrour that it stamps upon our spirit. Let a man but often be thinking of venturing through a danger, that his Nature at first startles at, he shall find, that his thoughts coming to be acquainted with it, his fear will abate concerning it.

2. 2. Our often meditation of it, will also, *put our soules upon some thoughts of taking care, concerning the Evil which we apprehend in it.* It is almost impossible, that thou shouldst be often thinking of any thing that thou apprehendest prejudiciall to thee, but thou wilt lay about with thy self, how to avoid, either it, or at the least, the sting, and Evil of it. That therefore thou mightest subdue the fear of it, let thy thoughts be better acquainted with it.

2. Direction. But secondly, *Consider it in the whole Notion of it*; not onely as it shalbe a day of blackneſs and terrour, but as it shall also be a day of rest and releaſe. That which makes the meditation of it so much affright thee, is but the halved notion of the day. I confeſs, to consider, that it shall be a day

a day of Judgement and condemnation, this may make us fear, and haſten our thoughts to flie from it, as from a Serpent; when alas! wouldſt thou but take it up again, and look on the other ſide, the Serpent would be turned into a rod. The Aſpect of the Lion is tertible; but if thou wilt but look into his belly there is an hive of honey, that is ſweet.

Now to help you a little in this meditation, Give me leave to inſtance in a few things, to ſhew you how the Scripture with comfortable Expreſſions of that day, takes away the terror of it.

Firſt, It is called *a day* of *Refreſhing*, Act. 3. 19. ἡμέρα ἀναψύξεως, It is a notable Emphatical word; it comes of ἀνα & ψυχω *frigus*, a cooling again: here the Saints work as in an iron mine, and labour in the furnace, while they are ready to faint and dye away for the heat of their labour: now that day Chriſt ſhall fan wind upon them, to cool them: Methinks the word may be as well derived of ἀνὰ & ψυχὴ; a returning of the ſoul in extream heats, we are ready to faint and die away; now the gentle fanning of ſuch bodies, it brings the ſoule as it were back again; ſuch is the day of Judgment. Meditate of this Chriſtian, that the day of judgment ſhall be but a day of refreſhing; here the heat of troubles and perſecutions puts thee in a ſwooning temper: at that day, Chriſt ſhall come and gently fan thy fainting body, and reſtore thee to thy right temper: to the wicked it is an hot day; a day of everlaſting burnings; but to the Saints but a day of cooling and refreſhing. 1.

Secondly it is called *the day of reſtoring of all things*, Acts 3. 2. ἡμέρα ἀποκαταστάσεως; the day of the reſtoring of all things in their firſt form; every creature is now in its working-day dreſs, all dirted with our ſin and corruptions; we ſee the glory of the heavens and earth eclipſed; they are alſo waxed old as a garment, and wee ſee them but with wrinkled foreheads; 2 *Pet.* 3. 12, 13. but at that day, 2.

2.

Isa. 65. 17.

Isa. 66. 21.
Rev. 21. 1.

day there shall be a restitution of all things. There shall be a new heaven and a new earth, 2 *Pet* 3. 12, 13. New though not for substance yet for quality, according to his promise; now see his promise, Isa. 65. 17. *Now behold I create new heavens and a new earth, and the former shall not be remembred nor come into mind, but be you glad and rejoyce in that which I create; for behold I create Ierusalem a rejoycing, and her people a joy:* and so *Isai.* 66. 21. *Iohn* prevented our sight in his vision, *Rev.* 21. 1. All the creatures long for this day, *Rom.* 8. 19, 20, 21. *For the earnest expectation of the creature waiteth for the manifestation of the Sons of God; for the creature was made subject to vanity, not willingly, but by reason of him who hath subjected the same in hope; because the creature it self shall be delivered also from the bondage of corruption, into the glorious liberty of the Sons of God: for we know that the whole creation groaneth, and travelleth in pain together until now.* The creature here is in a state of slavery, not of that freedome in which it was at first. One sayes that the creature four wayes is under the bondage of corruption. 1. *Being wearied with continual labour.* 2. *Being oftentimes punished for mans sins.* 3. *Sympathizing with our corruption* and *misery.* 4. *Being oftentimes made to serve man in his rebellion against God*, so that the creature is out of course; mans fall hath also brake the neck of its glory: And as other creatures, so also man; thy self Christian, art far short of thy primitive beauty; indeed the image of God is partly renewed in our regeneration, so far as necessarily concerns our salvation; but yet we are not as at the beginning; there wants that beauty and lustre, and perfection of glory, that was at first; our bodies are under the bondage of corruption, and they have cast a darkness upon our souls too.

Now the day of Judgment is ἡμέρα ἀποκαταστάσεως, the day of restitution of all things; when all the creatures under man, and man himself, shall be restored to their original

original glory; the creatures ſhall be as at the firſt; and man as at the beginning. it's the great day of reformation; Saint *John*, *Rev.* 21. 1. when he ſaw this day, in the land-skip of a viſion, ſayes that there was a *new heaven* and a *new earth and the Sea ſhould be no more*: ſome underſtand it literally: And queſtion, whether the ſea ſhall be dryed up in the great burning, or made better by a reſtitution; but I think, if we underſtand the words literally, there is more ſpoken of the *ſea*, then of the heaven and the earth; they ſhall be made *new*; but the ſea *ſhall be no more*, ſaith the Apoſtle. *Andreas Cæſarienſis* thinks there ſhall be no ſea at all; the Schoolmen ſay, it ſhall quite loſe its preſent nature: Thoſe that are for the *Millenaries* opinion refer it, (according to their own fancies,) to the thouſand years that Chriſt ſhall live upon the earth. Mr. *Brightman* refers it to the time of the converſion of the *Iews*; at which time, there ſhall be a full reformation of worſhip; all corrupt worſhip, whither of *Iew* or *Gentile* ſhall be abrogated. But though we refer it to this great day of which we are ſpeaking, I conceive it may be underſtood metaphorically: The Sea it is inſtable and turbulent; and by ſea, others underſtand the *world*, which *shall paſs away and the luſt thereof*, 1 John 2. 16. Saint *Paul* expounds it, 1 *Cor.* 7. 31. *The faſhion of the world ſhall paſs away*; you ſee the world now, and all the creatures worn out of faſhion, yea ſo far beſmeared with dirt, and abuſed by mans uſe, that you cannot ſee what faſhion they were of; they are all like a ſea, full of turbulency and foam of filthineſs and inconſtancy: now that day ſhall be like an Eaſter term, where you ſhall ſee every creature in its new faſhion, and ſuch a faſhion as the ſea of them ſhall be no more: all the turbulency and filth and corruptions of them ſhall be no more. Now, who is there, that longs not to ſee the new-faſhioned heaven and earth? It was joy to ſee the temple re-edified, though the glory of the latter came far ſhort of

Revel. 21. 1.

1 Ioh. 2. 16.
1 Cor. 7. 31.

the former. But here, the glory of the new-fashioned heaven and earth shall exceed the glory of the present, as much as the sun exceeds the meanest starr. Indeed to think of the day of Judgment, as it is the day of burning, and consuming all gold and silver, and jewels and houses, and lands; as a day of turning the sun into blood, and eclipsing the moons light, and rotting the stars, that they shall fall like unripe figs from the fig-tree; This is terrible: but when as we expect that day, but that the creature should wash its face, and comb its head, and shift its clothes, and smooth its linnen, and be as at the beginning, without a ruffle in its habit, or a wrinkle in its forehead, or a dimness in its glory; this is sweet and comfortable.

3. A third expression, by which the Scripture describes that day, is *The day of the manifestation of the Sons of God*; Rom. 8. 19. you will finde it in Romans 9. 18. *For the earnest expectation of the creature waiteth for the manifestation of the Sons of God*; which you will find, (by comparing it with the verses precedent and subsequent,) to be plainly ἀποκάλυψιν. meant of the last day, which shall be a day of the manifestation of the Sons of God, and that in a double sence.

1. First, *It shall be a day of the manifestation of the glory of the Sons of God:* and thus I finde *Beza Pareus*, and Mr. *Calvin* expounding it, according to that, 1 Ioh. 3. 2. 1 Ioh. 3. 2. Beloved now are we the Sons of God; *but it doth not yet appear what we shall be, but we know, that when he shall appear, we shall be like him, and shall see him as he is*; we here see through a glass darkly, (saith the Apostle) but 1 Cor. 13. 9. then *we shall see face to face*, and *know even as we are known*.

Secondly, it shall be *a day of the manifestation of the Sons of God, in regard that then the Saints shall be manifested*: God shall make known who are his; this is *Erasmus* his construction of that text, *Rom.* 8. 21. though it be rejected both by *Beza* and Mr. *Calvin*; whither justly

ly or no, I ſhall not diſpute, it being nothing materiall to our purpoſe; for we have Scripture enough, to ground this upon, eſpecially that, *Mat* 25. 31,32, *When the Son of Man ſhall come in his glory, and all the Holy Angels with him, then ſhall he ſit upon the throne of his glory; and before him ſhall be gathered all Nations, and he ſhall ſeparate them one from another, as a ſhepheard divideth his ſheep from the goats; and he ſhall ſet the ſheep on his right hand, and the goats on the left, &c.* It is the day, when the Lord will ſhew who are his; the harveſt day, when the reapers ſhall pluck up the tares, and fan away the chaff, from the wheaten Saints, and an unmixt Church ſhall be conſtituted; here we live in confuſion, the ſincerity of the Saints is blended with the ſlander of hypocriſie, every one is as holy, he thinks as, another; but in that day; when Hell ſhall have opened its mouth, and the wicked of the earth ſhall be ſwallowed up quick; then it ſhall be known, who are the Lords, and who are not: Sincerity ſhall be diſtinguiſhed from hypocriſie, the hypocrite ſhall be unmantled, and the Saint ſhall be known. *Hierome of Prague* knew this, when he was unjuſtly accuſed, reviled, and condemned, by that Complication of Prelates, in the *Counſel of Conſtance*; he left them with this ring in their eares; *Et cito vos omnes ut reſpondeatis mihi coram altiſſimo judice, &c.* And I ſummon you all (ſaith he,) to anſwer me before the greateſt Judge, &c. He knew it was the day of the manifeſtation of the Sons of God, when they would be diſcovered the Hereticks, and himſelf appear a Martyr to the truth: now think but of this Chriſtian, *that day* that thou art ſo ready to fear, is but the day when the ſcantneſs of preſent glory ſhall be perfected; when *that wich is perfect, ſhall come*, and *that which is in part ſhall be done away.* It is the day, when the ſincerity of thy heart, ſhall be diſcovered to men and Angels; and profane wretches ſhall ſee, that the perſon clouded under the notion of an hypocrite, is the perſon

Mat. 25. 31, 32.

Book of Mar. vol. 1. p. 837.

ſon whom the Lordd delighteth to honour, When God ſhall make a difference betwixt thoſe thar fear him, and thoſe that fear him not; when all thy appeals to God, from the unjuſt ſcandals and cenſures of men, ſhall be remembred, examined, and adjudged. Canſt thou fear this day, Chriſtian?

Rom. 8. 23. Luk. 21. 28.

A fourth Expreſſion, by which this day is deciphered, is, *the day of Adoption, and Redemption of our bodies*, Rom. 8. 23. Luk. 21. 28. It is the day, υἱοθεσίας καὶ ἀπολυτρώσεως, of our Son-ſhip, and deliverance: it is true, we are adopted the ſame day that we come to have intereſt in the Lord Jeſus Chriſt, *Rom.* 8. 15. *Eph.* 1. 5. But this Adoption is not conſummate, nor declared; the great Day, is the day of our *Adoption conſummative*, and *declarative*; then God takes his Saints home to his houſe, and all the Angels, and men of the world, ſhall underſtand the love wherewith he loved his Saints, whom the prophane wretches of the world deſpiſed: It is alſo called the day of the *Redemption of our bodies*, in the ſame ſenſe. The day of Chriſts death, was the day of our Redemption, as to the merit of it: the day of our Converſion, is the day of our Redemption, as to the inward application of it: the day of our death, is the day of our redemption, *inchoative*, as to the beginning of our fruition of it. But this great day, is the day of our redemption, as to to the fulneſs and perfection of it: and eſpecially, of *our bodies*; which though they be before freed from the bondage of ſin; yet are then, and not till then, ſet free from the bondage of corruption, and yoke of death. As, ſuppoſe that a rich Merchant ſhould contract with a Turk, for the redemption of ſome Captives, upon theſe terms; that preſently, upon the payment of ſuch a price, they ſhould be freed from the Galleys, and continue in his houſe for ſuch a time, in ſome kind of ſlavery; but after expiration of ſuch moneths, they ſhould be removed, and be half free, and half in bondage; and at ſuch a term of time, he would come, and (for the price be-

Rom. 8. 15. Eph. 1. 5.

fore

fore paid) have them set at a perfect liberty. This last is most properly and fully called, the day of their redemption, because it is the day of their actuall and perfect Application of it. Such is the Contract Christ made with his Father, for his Redeemed ones; they were presently to be freed from the Galleys of Hell, but to continue for a while under the servitude of corruption; and at their death, to be half free, and half servants. But at the great day, to have their redemption full, and their glory consummate. Now Christian, think of the day of Judgement under this Notion; as the day when every yoke shall be broke off thy neck, and every shackle knockt off thy hands: *Lift up thy head, for it is* but *the day of thy Redemption, that draweth nigh*: When, thou shalt have the full honour of thy Son-ship; and receive the inheritance according to that blessed Sentence, *Come ye blessed of my Father, inherit the Kingdom prepared for you, before the beginning of the world.* When thy body shall have shaken off its rotennesse and putrefaction; and thy soul shall again be knit to it (in its glorious constitution) by a more perfect and Everlasting Union: Canst thou fear this day? Luk. 21. 28.

5. It is called *the day of the coming, and appearing of our Lord Iesus Christ, our great God and Saviour*: *The day of Christs coming*, 1 Thess. 4. 15. 1 Thess. 5. 23. *The day of Christs revealing*, 2 Thess. 1. 7, 8. *The day of his appearing*, 1 Tim. 6. 14. 2 Titus 13. *The day of his coming*; He was here not long since, travelling about the Earth, about our business; and went away to Heaven, upon a speciall errand, for his Saints. He was to attend the Court, there to be their Advocate, to Agitate the business of their souls, for them; and take care, that nothing, in that Star-Chamber of glory, pass'd against them: and withall, to take them up lodgings, and prepare them mansions there. No sooner shall he have dispatched his businesses, but he will come post for Earth again; Bowe the heavens, and come down, to give a report of his transactions. 5.

ons. He hath left us a letter to that Effect. *John.* 14. 3.

Ioh. 14. 3. *I will come again, and receive you to my self; that where I am, there you may be also.* O why are his Chariots so long a coming? But the day of Iudgement, Christians, is the day of his coming.

2. 2. It is called the day of his *revealing* ἀποκάλυψις, to a word of his. *Vnhiding.* Christ to many of his Saints here, is hidden; he wears masks and hoods, he is in them oftentimes, but wills that no man should know it, no not themselves neither: they are saying, *Where is his love become?* When he, with all the yernings of his panting Soul, is in the midst of them. Now that's the day, when all Curtains shall be rent and burnt; the Earth shall be past away, which by it's interpositions hath caused all the Eclipses of the Sun of Righteousnes, to the Saints soul. When Christ shall play *Hide* and *Seek* with his Saints no more; when all Christs business beyond Sea shall be done, and he shall no more go into a strange Countrey, but keep house with his Saints for ever; we shall see him with these eyes, even him, in whom we have believed: what a sweet day will this be!

3. 3. It is called the day of his appearing, Ἐπιφάνεια. The word signifies, of his bright glorious appearing; when he was upon the Earth, he appeared in our dress: he was seen, then, but with no Beauty in him, that he should be desired, *Isa.* 53. 2. O it was a sad sight to see him crowned with thorns, and scourged with whips, nailed to the Cross, drinking Vineger; and to have heard him crying, *My God, my God, why hast thou forsaken me?* But at his next appearing, you shall see him in his best Attire, arrayed in his Garments of light, attended with the retinue of glory, riding in his chariot of Glory, and smiling on his Saints. Canst thou fear this day, that will bring thee to a bodily sight of thy Redeemer, coming to a full sight of an unhidden Christ; to a sight of the glorious appearance of thy great God, and Saviour? But I proceed.

A sixth expression, by which the Scripture expresseth it, is *The day of Christ*, Phil. 2. 16. *That I may rejoyce in the day of Christ*; it may be understood, the day of the coming of Christ, (as before;) but I conceive that is not all. The day of judgment may emphatically be said to be *the day of Christ* several waies. 6. Phil. 2. 16. 2 Cor. 1. 14.

First it is his day for action: he is the Judge the Commission of *Oyer* and *Terminer* for that great day is directed *Dilecto nostro filio Iesu Christo*, to our well beloved Son *Iesus Christ*, &c. Heark Christian! dost thou hear that thy Saviour, thy Brother, he whom thou serveſt, is to come to be Judge, and alone too? (*For the Father hath committed all Judgment to the Son*;) canst thou fear the Assize day. 1.

Secondly, it is his day of *Conquest*, when he shall say; *Come Iaylers, bring all those mine enemies*, Prelates, Malignants, profane wretches; Kings, Nobles, Gentry, &c whosoever they be, *That have said, I shall not rule over them, bring them hither, that I may bruise them with my iron mace, and break them in pieces like a potters vessel*, that they may be *destroyed before my face*, &c. It is the day when he will put all enemies under his feet; and the last enemy he shall destroy shall be death, 1 *Cor.* 15. 25, 26. Art thou one of his enemies that thou shouldst fear the thoughts of this day? 2. 1 Cor. 15. 25, 26.

It is his day of *Ioy and Triumph*: The joy of Christ as the Saviour of the world, shall be full that day: *He shall see of the travel of his soul and be satisfied*, Isai. 53. 11. What is the travel of Christs soul? is it not the conquest of his Saints and his enemies? the perfection of his redeemed ones, when he shall *see his seed*, and *prolong his dayes*; and shall know, that *the pleasure of the Lord* hath prospered *in his hand*, vers. 10. Canst thou fear the day of Christs joy, Christian? 3. Isai. 53. 11.

Fourthly, it is *Christ's day of account*: It is the day *when he shall deliver up the Kingdome to God, even to the Father* 4. 2 Cor. 15. 24, 25.

father, for he muſt reign, *till he hath put all his enemies under his feet*, 2 Cor. 15. 24, 25. and *verſ.* 28. *When all things ſhall be ſubdued under him*, then ſhall the Son alſo himſelf be ſubject *unto him that hath put all things under him, that God may be all in all*; which place becauſe it is a little wrung by hereticks, let us a little open: ſhortly, how ſhall Chriſt at that day, *deliver up the kingdome to God*, and raign no longer, but be ſubject more then now? Some underſtand by the Son Chriſt myſtical the Church; but *Pareus* well notes, that no where in Scripture *The Son* is put for the Church, though Chriſt be ſometimes. But not to trouble you with the various ſences, I ſhall clear all with two diſtinctions: Chriſt hath an. 1. *Eſſential kingdome*, which as God he hath from eternity, and ſhall to eternity enjoy with God; this he ſhall not deliver up. 2. He hath an *Oecumenical Kingdome*, as he is Mediator betwixt God and man: This he received from the Father as his ſuperior, and ſhall deliver to the Father, his mediatory work ſhall be done: and ſo 2. He ſhall be ſubject to the Father, *Non abdicatione naturæ & divinæ potentiæ*, (ſaith *Pareus*;) *ſed depoſitione officii mediatoris & legationis commiſſæ, viz.* Not in regard of any laying aſide of his Divine nature or power, but onely by the laying down of his Mediators office, and commiſſion: which *Pareus* opens, by an inſtance of a Kings ſon, going out to battel againſt rebels, by a commiſſion from his father; upon his conqueſt he rendreth up his commiſſion; and in reſpect of that, becomes ſubject, but not ceaſing to be his ſon, or heir to the crown, &c. Now the day of judgment is the day when Chriſt ſhall give his father a perfect account of his tranſaction of his Mediators office and conquering all his enemies: Art thou afraid of this Chriſtian? what to hear Chriſt ſay, *Of all that thou haſt given me I have loſt none, but the children of perdition?*

5. It is *Chriſts day of perfection: Chriſt* as Mediatour as the

the head of the Church, cannot be said to be fully perfect till all his members be united to the head in glory; there will be their perfect perfection. Every Saint is Christs member, and here they will want perfecting, and edifying, *Ephs.* 4. 12. Art thou afraid to see the Lord Jesus Christ, as the head of his Church, in his perfection; with every beam and member, united to the Son of Righteousness, to their head? Eph. 4. 12.

Lastly, *It is Christs wedding day*: and that is the last expression which I will instance in as a Scripture-expression, of that day: *It is the marriage day of the Lamb*; wedding dayes use not to be feared: heark what Saint *Iohn* sayes, Rev. 19. 7. *Let us rejoyce and be glad, and give honour to him, for the marriage day of the Lamb is come, and his wife hath made her self ready*: Mark who sung that Hymen, *vers.* 6. *A great multitude*, the Saints sure: The Lamb is Christ; but I pray, who is he to marry? every believing soul, *Hos.* 18. 5. *Eph.* 29. 30, 31. But is not the marriage here? no; it is not actually here, it is made sure here, as sure as Christs oath and word can make it; but the marriage is then. Christ saith concerning this life, *desponsabo te mihi, &c. Hose.* 2. 18. *I will betroth thee unto me*: we are here *sponsa*, Spouses, not wives; contracted, not married: marriage is the coupling of two espoused persons; Christ calls us often, *his sister his Spouse*, in the Canticles, but not his wife; we are not yet *gone in unto him*; but now that is the marriage day; here we are under age and unready; Christ lets us live here, till we be of age, and in the mean while, is travelled to Heaven; he hath God our Fathers consent, and all is agreed for about a dowry; he is providing us wedding clothes, and at that day he shall come and take us into himself, and the marriage of the Lamb will be compleat. Is the espoused virgin afraid to be married? why should'st thou fear thy wedding day? Think of the day of judgement, under these notions; and let us, with 6. Revel. 19. 7.

the voice of the great multitude, and with the voice of the 24 Elders, *Rev.* 19. 6, 7. joyn our voice, as the voyce of many waters, as the voice of great thundrings, and say, *Hallelujah*; for the day is come, *in which the Lord Omnipotent reigneth; Let us be glad and rejoice, and give honour unto him for the marriage of the Lamb is come, and his wife hath made her self ready; and to her is granted, that she should be arrayed in fine linnen, clean and white; for the fine linnen is the righteousness of the Saints, Blessed are they which are called to the marriage-Supper of the Lamb.*

Rev. 19. 6, 7, 8.

THE

The Eighth SERMON.

MATTH. 8. 26.

Why are you ſo fearfull, O you of little faith.

In the Chappel, December the 13. 1648. Sect. 8.

I Am this day to make a further progreſs, in directing Chriſtians how to increaſe their faith, in the conqueſt of carnall ſlaviſh fears: I have already directed Chriſtians, how to conquer their ſlaviſh fears.

1. Of the wrath and juſtice of God. 2. Of death 1. Natural, and 2. Violent. 3. Of the day of Judgement; the laſt I diſpatcht the laſt day. I come this day to a fourth ordinary object of ſuch fears; and that is *Enemies*: and this I will inſiſt upon, and that a little the more largely, in reſpect of the dayes wherein we live; wherein the ſword of the Lord is ſo much unſheathed; and Chriſtians are ſo much exerciſed with this Trial. And it is an ordinary objection of Chriſtians againſt themſelves, and againſt their faith. *That they cannot hear of wars, and rumours of wars, but their ſpirits are ſo trembled, that they know not how to truſt God, either for the Salvation of his Church, upon his generall promiſes; or for their protection, in his more particular promiſes.* I have already ſhewed you, 1. That there is ſomthing that is to be feared in the Judgement of war, in an Enemy which the Lord Arms. An Enemy may be feared, 1 *With a Naturall fear*, as he is an Evil, threatning Nature. 2. *with a Religious fear*; fearing (awfully) that God that creates evil in the City, that ſends war,

and makes it again to ceaſe in the earth. But (as I have already ſhewed you) though the pure acting of that affection of fear, upon a ſuitable object, in a regular manner, and to a right end be not ſinful; yet conſidering the preſent ſtate of our hearts, as *Adam* hath left us, it is ſcarce poſſible for a man to keep this affection any more then others, within its due limits and compaſs; but we ſhall either fear too much, or to an irregular end: and though ſuch a kind of corrupt fear will not amount to ſo much as a total Negation of true Faith in that ſoul wherein it is found; yet it will argue a weakneſs of Faith: and where there is a truth of faith, it will be doing its office. Which as I have already ſhewn you, (though it cannot wipe out Nature, nor altogether root out principles of corruption; yet will be alwaies ſtriving, and ſo it is its work to be brideling corruption, and ſhortning it in its power. I ſay in this regard, I ſhall at this time proceed to give you ſuch directions as, (through the bleſſing of God) may be of uſe to Chriſtians; for this end as much as may be to reſtrain a ſinful ſlaviſh fear of enemies: This is my work. And to this end,

1 direction. Firſt Chriſtian, *Let it be thy great work in a time of war, when enemies are abroad, to confirm thy peace with God and labour to keep even with him.* Our baſe hearts will be corrupt and extravagant enough, though this be done; but till this be done it is impoſſible that the ſoul ſhould not be afraid at every alarm, and riſe up at the very crowing of the cock. It was *Moſes* his counſel, *Deut.* 23. 9. *When the hoſt goeth forth againſt thine enemies, then keep thee from every wicked thing.* I take the words not only to concern the Army, and to hint to them their duty, to take heed of ſin juſt before the battle; but alſo to concern the whol congregation: that in a time of war, when their enemies were on foot, and they had ſent out an Army to engage againſt them, then they ſhould take heed of ſin. Many reaſons might be given for the emphaſis

Deut. 23. 9.

of

of that time: Are the Enemies abroad, and doſt thou begin to fear? 1. Enquire whether thy ſoul be at peace with God; for upon this muſt ſtand the ground of all thy confidence in an evil time: and this will appear plain;

1. If we do but conſider, *the Natural force that this hath, to calm the diſturbances of the Soul.* A good conſcience is a continual feaſt. It is an ordinary Proverb, that Innocence is ſafe; Experience doth often witneſs, that it is not ſafe, (*ab extra*) in reſpect of externall troubles; none are more infeſted with them, then thoſe that are moſt free from the deſert of them: but it is ſafe (*ab intra*) in reſpect of any inward garboiles and inſurrections; it is a ſecurity to it ſelf, from any thing that is within it ſelf. 1.

2. If we do but conſider, that *this is the way, to avoid Gods being a terrour to us in an evil day.* It is a ſweet word, when God ſayes, *I will not be a terrour to thee in the evill day:* If a man hath nothing to do, but with his Spirit, to encounter the evill of the day; the ſpirit may bear the infirmity, but *a wounded ſpirit who can bear?* Now, how is God a terrour in an evil day, but by affrighting the ſpirit? As the father, when he gathers the rod in the childs ſight. Now (*Sirra*) ſayes he, remember what you did, at ſuch, and ſuch a time: The rod ſcares not the childe, ſo much as the fathers words, to which the conſcience of the childe (upon reflexion) pleades guilty. It muſt therefore needs be of great concernment to the Chriſtian, that would avoid the ſlaviſh fear of an enemy, to make peace with God, upon the firſt noiſe of them, *Iob* 22. 11. *Acquaint thy ſelf with him, and be at peace, thereby good ſhall come unto thee.* The Lord, in ſuch a time as this, comands *Ezekiel to go through the City, and ſet a mark upon his Saints, Ezek.* 9. 4. And ſo the *Iſraelites* had their houſes markt, when the deſtroying Angel was to paſs through, and to ſmite the Egyptians. Thoſe that had their door-poſts ſpringled with the blood of the Paſchal 2. Job 22. 21. Ezek. 9. 4. Exod. 12. 23.

Paſchal Lamb, were to be paſt over; they had no cauſe of fear then: The Paſchal Lamb was a lively type of the Lord Jeſus Chriſt. Now, though the Lord be about his ſmiting work; yet, if as ſoon as they apprehend what he is about to do, they ſprinkle their hearts with the blood of Chriſt, which makes up their peace with God, The Lord paſſeth them over: and therefore God calls his people to this work, Eſay 26.20.21. *Come my people, enter into thy chambers, and ſhut thy doors about thee, hide thy ſelf, as it were, for a little moment, till the indignation be over-paſt.* What Chambers ſhould they go into, but of Gods providence and protection, making their peace with him? where ſhould they reſt, but there? or hide themſelves, but there? what doors ſhould they ſhut, but the doors of their hearts? that no ſin ſhould be let out, or in: and this was a time of enemies and war; Verſ. 21. *For behold, the Lord cometh forth to puniſh the Inhabitants of the Earth for their iniquity; the Earth alſo ſhall diſcloſe her blood, and ſhall no more cover her ſlain.* Now therefore is war on foot? Are enemies on their march? lay thy hand upon thine heart, and ſay, My ſoul! *is it peace?* If thy peace be not made with God, it will make thee the ſame anſwer that *Iehu* made *Ioram*, 2 Kings 9. 22. *what peace? ſo long as the whoredoms of thy mother Iezebel and her witcheries remain*; or as *Iezebel* to *Iehu*, verſ. 31. *Had Zimri peace that ſlew his Maſter?* If all be well betwixt God, and thee, it will return thee the ſame anſwer that *Adonijah* returned *Bathſheba*, when ſhe askt if he came *peaceably*; he ſaid, *Peaceably*. Thy ſoul will beat off a great deal of ſuperfluous fear at ſuch a time, if thy peace be made with God: That's the firſt direction.

Iſai. 26.20,21.

2. King. 9. 22.

1 King. 2. 13.

2. Direction.

Recliſie thy underſtanding in the true Notion of an Enemy. It may poſſibly be, that the Soul that is at peace with God, Yet through ignorance, or miſconceiving his enemy, may be troubled, and full of fear: Now to this cauſe, this Direction is ſuited.

Now

Now to this purpose I shall help thee a little; for ordinarily we make our fancies an Idol, and then worship it; conceit an Evil, a Mountain of mischief, when it is but a mole-hill in reality; and fear it not according to its due proportion, but according to our own fancied Apprehension of it.

Now in order to this, I shall propound to thee to consider:

1. *That thine Enemy is a Commission-Officer*; what he acts, or can act against thee, is not *authoritate sua*, by his own authority; but *authoritate sibi commissa*, by an authority committed to him. 1.

2. Consider, *in whose name his commission runs*: and if thou dost but well study this, thou wilt finde that every Commission runs, *In nomine Domini*, and begins with *Iehovah, the Lord of hosts, that formes the light, and creates darkness; that makes peace and creates evil*, Isa. 45.7. A notable proof of this we have in *Sennacherib*, 2 Kings 19. He had begun to scrape out Gods name out of his Commission, and would have put in the King's of *Assyria*, ver. 11. *Thou hast heard what the Kings of Assyria have done*, &c. nay, and opposeth these to *Hezekiah's* God, in whom he trusted vers. 10. (The wretch was something too saucy) but observe, God minded him of another Authority, vers. 25. *Hast thou not heard long ago, that I have done it, and of ancient times; that I have formed it? now I have brought it to pass*, &c. Mark the difference; thou sayest concerning thy self, (saith God) that thou hast done it, and thou wouldst do this and that; but I say, I have done it; thou art but the hangman, the Executioner: many places more I might produce to this purpose; but this is so full I need add no more. Now Christian methinks this should settle thee. There is an Enemy coming; O but he comes by vertue of a Commission; and a Commission too, of Gods making him: think now, I am in league with that God that hath sent him to destroy: that God and 2. Isa. 45. 7. 2 King 19. 11. 10. 25.

and I am at peace: Christ was by, speaking a good word for me when this commission was granted out; I am confident he hath taken care that the enemy shall not touch me; or if their be any extent in his power to touch me, I am confident he hath no further power then to carry me prisoner to Jesus Christ; (a thing one would not much fear, surely:) O but may a Christian say, if the Lord hath given him a commission, if it be at large, to kill and slay, and plunder, I know I shall be tormented, he will make his malice reak upon me.

3. Thirdly, therefore it would be enquired, *how far his commission extends in point of power*, and we shall find that that also is limited in his commission; yea so far limited that he cannot plunder a town, nor kill a person, no nor shoot an arrow, more then God hath appointed: if you turn your eyes, but upon that former place.

2 Kings 19. 2 *Kings* 19. In the eighteenth chapter, *Rabshakeh* had talkt of great matters he would do against poor *Ierusalem*; yea and to this end, had brought a bundle of presidents of the great things the Kings of *Assyria* had done in other places: but now mark but the nineteenth chapter vers. 32. *As for the King of Assyria* (saith the Lord,) *he shall not come into this City, nor shoot an arrow against it, nor come before it with a shield, nor cast up a bank against it.* Mark I pray, the man that but yesterday, would come with his whole army, when his commission comes to be looked into, cannot come in it himself, *nor shoot an arrow here*; why, a whole shock of arrowes were preparing, the bow was bent, and the arrowes ready; the Archers were ready, and had drawn their bow: well, no matter for that (saith God,) they shall not shoot an arrow, or if they do, *they shall not shoot an arrow there*; the hands of the Archers shall fail, their bows or strings shall break; or if none of both, yet their arrows shall miss their mark, they shall either shoot over, or under, or some way miscarry; *he shall not cast up a bank against*

against it; not a bank: why the pioneers were ready, they had their shovels and spades in their hands: well, yet they shall not throw up a bank against it (saith God;) mark how an enemy, a proud enemy, hath his hands tyed in his commission: Consider this (Christian!) and apply it by faith; art thou afraid, because thou heareſt of an enemy? consider, he cannot shoot an arrow more, nor sheath his sword in one body more, then his commission extends to: Methinks this is plain; but in experience those that see Gods wonders in the field, cannot but be abundant witnesses to this truth, to see how few are hit in a whole volley of shot, how many live in the midst of ten thousand deaths.

Fourthly, But further yet; now we are looking into his commission, let us (in further order to the business we are about,) consider, *what date it bears*; and if we look precisely, we shall find the date of it is *Eternity*. Notable to this purpose is that place which I before quoted, 2 *Kin.* 19. 25. *Hast thou not heard long agoe how I have done it, and of ancient times, how I have formed it; now I have brought it to pass, &c.* What is that long agoe? that ancient time but eternity? when the Lord was making decrees: for the *Now*, the present transaction, it is but an execution of an eternal purpose. There is no action that God doth now, but it hath met with an eternal thought; it was done long agoe, it was formed from ancient times, it was from eternity decreed, both in respect of the Agent, and in respect of the utmost limit of the act; the Lord could point out *Cyrus* before he was: This is a fourth thing would be thought upon, but I proceed. 4. 2 Kings 19.25.

Fifthly, Now we are enquiring into an enemies commission, it would be considered, *for how long time it lasteth*: what, doth the Lord give the enemy a commission to smite and slay so long as he pleaseth? this indeed were terrible: but the Lord in his commission hath appointed him his time too. This is notably expreſt in that 5.

Isa 5. 6,7,8,9, 10,11, 12.

10. chapter of the Prophet *Isaiah*. ver. 5, 12. No longer then while the Lord *hath accomplished his work, which he hath by their hands to do*, and then he will throw the rod into the fire: God hath determined, that that rout in *Essex* the last year, should last till it had accomplished his work upon it, and especially that miserable town of *Colchester*; when that was done he burnt his rod, (two great twigs of it) and scattered about the rest.

6. Lastly, (and that will help you to the full understanding of the true Notion of an Enemy,) observe but for *what end his Commission is directed to him*, and you shall finde that is to *work out the Lords glory*: indeed, it is,

1. 1. *The back way*; God is not delighted, in getting himself the glory of his Iustice, half so much, as in getting the glory of his mercy.

2. 2. It is (*præter intentionem agentis*) more then they that are the Agents intend to do; but yet it is done: See it notably in Isaiah, *Isa.* 10. 6. *I will send him against an hypocritical Nation; and against the people of my wrath have I given him a charge to take the spoil and to take the prey, and to tread them down like mire in the streets:* This was Gods intention the meaning of his design, in granting him out the commission; now mark, ver. 7. *Howbeit he meaneth not so, neither doth his heart think so:* This is my meaning saith God; but he drives on other designs, but meerly to destroy them, and to advance his own power, and to make himself rich with the spoyles, and drunk with the blood of my people. Mark now what a power God hath, to make *Assyria's* designs serve his own ends: It is no matter, saith God, what is their *meaning*; this is my *meaning*. Now we must try whether *Assyria* or God should have their ends: Observe vers. 12. *When the Lord shall have performed his whole work upon Hierusalem.* For all his *meaning*, saith God, he shall do my work, yea, and *he shall do my whole work* too. So then, this is the work which the Enemy hath to do; Gods work, his whole work.

And

And thus I have endeavoured to help you to the full Notion of an Enemy. And from altogether, you may take this deſcription of him.

He is one, to whom the Lord hath given a Commiſſion, for a little appointed time, to accompliſh his whole work upon a people, by ſmiting, ſlaying, plundering, and ſuch other miſchiefs as the Lord thinks fit to inflict upon ſinners; in the Execution of which Commiſſion, he is limited, both for time, and for every particular act, by the ſame determinate purpoſe, and counſel, by which he was deſigned from Eternity for this ſervice. And is this ſuch a formidable Creature? nay, is there not enough in this true Notion of an enemy, to ſcatter all thy ſlaviſh fears of him? There are ſeverall things which we do not uſe immoderately to fear:

1. *Such things as are done and ordered by our deareſt friends:* Thine enemy, Chriſtian, is ſuch a thing. Aſſyria is called Gods rod. The wicked are called Gods ſword. *Cyrus* is called Gods ſervant. The *Babylonians* were Gods *Flies*, and Gods *Bees*. 1. Iſa. 10. 5. Pſal. 17. 13.

2. *Such Evils as we cannot avoid*, or *are of old*; and wilt thou fear an enemy? Why, he is Gods Commiſſion-Officer, enrolled in his Eternall book; and can thy fear break a link in that Eternal Concatenation of cauſes thinkeſt thou? 2.

3. *Such things, as though they be evill, yet we know they are upon chains*; who fears the chained Lion, or muzzled Bear? and wilt thou fear thine enemy, whoſe power is limited by the length of a chain of thy Gods making him? 3.

4. *Such things, as are of ſhort duration:* and canſt thou fear thine Enemy: who ſhall live no longer then a whipping time laſts? and that is but a little while, and the indignation will be overpaſt. 4.

5. *Such things, as though they be for the preſent Evills, yet we know, will work for a great future advantage and good, both for our ſelves, and for our friends:* Such a thing 5.

Isa. 10. 12. 20. is thy enemy, Christian, *Isa.* 10. 12, 20. he drives a trade for the glory of thy God; he carrieth on his designes, and he is the *Refiner of Sion*, and the *Purifier of Ierusalem*: Now, canst thou fear him? Take him in his true Notion, and he is not formidable.

But I proceed from this second, to a third direction: and that is;

3. Direction. *Quicken up thy heart to a due consideration of what God is to thy Soul at such a time; of what he is, and hath been.* Does God send an Enemy to besiege thee? look into thy Magazine, and into thy store-house, to see what the Lord hath given thee to maintain the siege, This is a certain Note; That God is All-sufficient, nay not onely a sufficiency at all times, but a suitable sufficiency at any time; and it is a plaister which the Lord would have us with the hand of faith, lay on; and a truth, which the Lord would have us with a beleeving soul close with, at such a time as our soules should be sick of this disease of carnall fear. This is

Gen. 15. 1. plain, *Gen.* 15. 1. *Fear not Abraham, I am thy shield, and thy exceeding great reward.* A shield you know is a very seasonable supply for a time of war. *Abraham* was there afraid, lest the Kings whom he had, in the Chapter before, overthrown, should have recruited, and returned upon him again: Now to stay up his heart against this carnall fear, the Lord propounds to *Abraham*, to consider: 1. *His abundant sufficiency for him at any time: I am thy exceeding great reward.* 2. *His suitable sufficiency for him, at this time: I am thy shield*, therefore *Fear not.* Is there an enemy upon his March? bethink thy self; Now what is God to me in this streight? what is there in Gods fulnes that suits my present condition? thou wilt finde, that there is armour enough in this Magazine, and store enough in this storehouse, to suit thy present condition. See a

Psal. 27. 1. notable example for thy *imitation*, in this particular, *Psal.* 27. 1. It is *Davids*, he was in the midst of many enemies; and his heart began to shake: see how he increaseth his faith,

faith, and conquers his fears; *The Lord is my light, and my salvation, the Lord is the ſtrength of my life of whom ſhall I be afraid?* He goes on with other conſiderations, uſefull for the ſame end; which I ſhall touch upon anon: but firſt, of this. He ſets himſelf to conſider. 1. *What ſuitable ſufficiency there was in God for ſuch an Exigency.* This he findes there was, in three particulars:

First, there was *ſtrength* in him: why, (ſaith he) the Lord is a ſtrong God, too ſtrong for all their ſtrawy ſtrength; he is able to handle them as he liſts: what ſhould I fear? *There is more with me then againſt me.* 1.

Secondly, (ſaith he) The Lord is *Light*; to comfort and cheer me: though my preſent condition be dark and ſad, and I can ſee no help. Yet the Lord is *Light*, and he will *Enlighten my darkneſs*; what ſhould I fear darkneſs? 2.

Thirdly, (ſaith he) The Lord is *Salvation*; that in the *Iſſue*, he can, and he will ſave; and he doth ſave his people, in all their ſtraights: *Of what ſhall I be afraid?* 2. He conſiders, *the propriety he had in this Srength, Light, Salvation of the Lord.* The Lord (ſaith he) is *my* light, and *my* ſalvation, and the ſtrength of *my* life: all this fulneſs that is in God, for times of darkneſs, and weakneſs, and dangers, it is my fulneſs. O here was ſweet Faith. 3.

Ah! but (may ſome Chriſtians ſay, *Now you ſpeak ſomething to the purpoſe: if I were a David, that could lay claim to God, and all that were in him, this were ſomething indeed, then I might have ſome hope; and ſurely, I ſhould not fear: but alas! the caſe is otherwiſe with me. How ſhould I do this?* *Object.*

To this I anſwer: 1. *If thou obſerveſt the firſt direction, viz. at ſuch a time, to look that thy peace be made with God, by the blood of Chriſt, thou mayeſt.* All is thine, if thou beeſt Chriſts. *Solut.* 1.

2 If thou obſerveſt; *David* does not, 1. mention his own holineſs, and then ſay; *The Lord is my light*: but conſidering 2.

considering what God is, presently makes bold to say so. *The way to make Gods Light, and Strength, and Salvation thine, is to call it thine, and to throw thy self by Faith, and rest upon it as thine.*

3. *God is so called, not for himself but for thee*; what need God be Salvation, and Strength, and Light, for himself? No, he needs not these things, we call so. And therefore, why not thine, Christian? and if thine, why dost thou, or how canst thou fear?

Now take this direction: Dost thou hear of an enemy, and does thy heart begin to shake for fear? Consider, what a suitable sufficiency God is for thee, at this time, and in this Exigency; and what a propriety thou hast in his fulness.

2. But secondly, Consider what *God hath been in such streights*: 1. *To thy self*, 2. *To others of his Saints and people*; this was *David's* practice also in the very same place, *Psal.* 27. 2. *When the wicked, even mine enemies and my foes came upon me to eat up my flesh, they stumbled and fell:* and from that former experience, he concludes Faith for the future notably; vers. 3. *Though an host should encamp against me, yet would I not fear; though war should arise against me, In this would I be confident.* Faith is weak, (sometimes) and cannot go steadily, unless led by the hand of Experience; there is nothing more ordinary in the Psalms, then for *David* to conclude to the future, from the present; the Lord hath, therefore he will be my support. You shall finde a notable instance of this, in 1 Sam. 17. 34. *David*, in that story, 1 *Sam.* 17. 34. The business was this; *Goliah* had defied the Armies of the living God; the Spirit of God comes upon *David*, vers. 32. *David* sayes to *Saul, Let no mans heart fail, because of him, thy servant will go and fight with him. David* thought he had an extraordinary warrant, and he trusts Gods generall promise to be with his people, at all times: but mark what discouragements *David* meets with. *Saul* said unto him, *Thou art*

art not able to go against this Philistine, to fight with him, for thou art but a youth, and he a man of war from his youth. This could not but make *David* begin to shake; but mark how he conquers the fear of this his enemy; he sits down and bethinks himself; Did God never deliver me in the like danger? he remembers an experience, since he had kept his fathers sheep: and vers. 34. answers *Saul* with a story, *Thy servant* (saith he) *kept his fathers sheep, and there came a Lion, and a Bear, and took a lamb out of the flock, and I went out after him, and smote him, and delivered it out of his mouth; and when he arose against me, I caught him by the beard and slew him: thy servant slew both the Lion and the Bear; and this uncircumcised Philistine shall be like one of them.* Nay mark further vers. 37. *David* said moreover; *The Lord that delivered me out of the paw of the Lion, and out of the paw of the bear, he will deliver me out of the hand of the Philistine.* Mark here how steadily *David*'s Faith walks being led by the hand of experience; he speaks now without any shaking: his hand is not palsied, but he lifts it up with a great deal of confidence, &c.

It was *Davids* constant practice *Psal.* 22. 9. *Psal.* 6. 9. Do thou likewise; is an enemy upon his march near to thy dwelling, and dost thou begin to fear? Think a little; wert thou never in the like danger before? How did God deal with thee then? Wert thou in this City when the Mutineers were up? and did the Lord cover thy head, and preserve thee then? wert thou afraid the last year, at the noise of the insurrections, &c? and did the Lord stop their journey? Here is now a Lion and a Bear; say to thy self, this enemy shall be like one of these. Say moreover that God which delivered me then, shall deliver me from these uncircumcised wretches. Psal. 22. 9. and 6. 9.

Nay secondly, dost thou want experiences of thy own? *consider the experiences of others.* Listen and enquire, whether God hath not been a true pay-master to others, with whom he hath dealt. A Merchant if one comes to deal

with him, if he hath had dealings with him before himself, he will readily trust him again; if not, he will enquire whom he hath dealt with before, and how he hath kept touch with them: art thou afraid of an enemy approching; and wert thou never in like danger before? Enquire of others that have, and how God dealt with them; and this will increase thy faith, and conquer thy fear; think how God was a shield to his servants in *Lime*, and *Gloceſter*, yea in *Colcheſter*, *&c.* This is a notable way to shake of thy fears and increase thy faith: This was one of *Davids* experiments too, *Psal.* 22. 4, 5. *Our fathers trusted in thee, and thou deliveredst them; they trusted in thee and were not confounded.* Upon this he builds up his own faith a story higher, *vers.* 24. and so *Psal.* 24. 6, 7. And thus you have this third direction, to consider thy own past experiences, and to build up faith upon them; the ground of this lies in Gods *immutability*; he is *the God that changeth not*: and 2. the experiences of others: the ground of this lyeth in. 1. Gods *equal love* to all his people. 2. *In the generality of his promiſes* which are made to his people without respect of persons. 3. *In his faithfulneſs*, which he will not suffer to fail to the most desertless of all his people. This is the third direction.

Psal. 22. 4, 5.

Psal. 24. 6, 7.

Num. 23. 19. Mal. 3. 6.

Two other directions yet remain: As 4. *To look up thy protections under Gods hand, and affix them to thy doores.* 2. *To quicken up thy heart to noble reſolutions.* But I must add another sort of directions, before I shut up these cases concerning fears. *viz.* Such as may observe to help Christians against the slavish fears of natural evils: as diseases, and things terrible in nature; as thunder, &c. For which I must reserve another day, I shall therefore rather then be further tedious at this time, reserve them till the next time, and then with the assistance of God, I shall finish them.

THE

The Ninth SERMON.

MATTH. 8. 26.

why are ye fearful, O ye of little faith?

I Proceeed to a fourth Direction in order to the helping of a fearful Christian against the irregular fear of enemies. In the Chappel, December the 20. 1648.

Fourthly, *Look out thy Protections & affix them to thy door.* If an enemy be about to take a Town by storm, and be entring upon an onslaught; if there be any within that hath a protection from the Commander in chief of the enemies forces, he looks it up & affixeth it to his door; & this is a security to him: the Believer hath a Protection yea several Protections under the hand of God and the great seal of heaven. Is the Lord about to take the place by storm where thou art? 1. *Look out thy protections.* Promises relating to such a danger are thy Protections; seek out the Promises in Gods Word, which are made to his people in such a condition of danger. I will point thee to a few, *Hosea.* 2. 18. *I will break the bow, and the sword and the battle, out of the Earth.* Mark to whom God makes that promise; *I will make them to lie down safely*: you will find it was to those that were betrothed to him, *Isa.* 33. 19. *Thou shalt not see a fierce people.* But of all most remarkable is that in *Ieremiah*, *Ier.* 39, 17, 18. *I will deliver thee in that day, thou shalt not be given into the hand of men of whom*

Hosea 2. 18.

Isa. 33. 19.

Jer. 39. 17. 18

thou art afraid, for I will ſurely deliver thee; and thou ſhalt not fall by the ſword, but thy life ſhall be for a prey unto thee, becauſe thou haſt put thy truſt in me, ſaith the Lord. I do not remember ſuch a copy of protection again in all the book of God: 1. Mark the Extent of the Protection, 1. In generall, *I will deliver thee.* Now this deliverance ſhall extend ſo far: As firſt, *thou ſhalt not be given into the hands of them of whom thou art afraid.* Secondly, *Thou ſhalt not fall by the ſword, but thy life ſhall be given thee for a prey.* A man that fears the Evil of an Enemy, fears it either in regard of Death, or a miſerable life in Captivity. Now ſaith the Lord, *Thou ſhalt not dye*, thou ſhalt have quarter, thy life ſhall be given thee for a prey. Nor, ſecondly, *ſhalt thou be taken priſoner.* He doth not only ſay, thou ſhalt not fall by the enemies ſword; but he ſaith alſo, *thou ſhalt not be given into the hands of thoſe of whom thou art afraid.* O but, may ſome Chriſtian ſay, how ſhall I know that this Protection belongs to me? if, indeed, I knew that I were one of Gods people, that were indeed ſomething; but the Lord knowes, I am far from this: Chriſt never ſaid to me, I will defend *thee*, *thee*, in particular: obſerve therefore in the protection, ſecondly, To whom this Commiſſion is granted; and that term, *thee*, being doubtful, give God leave to expound it himſelf; which he doth in the laſt words of the 18. verſe, *becauſe thou putteſt thy truſt in me.* The Protection runs thus; You are not to meddle with any one that puts his *truſt in me*: thou ſayeſt thou doſt not know that God is thy God; But doſt thou put thy truſt in God, Chriſtian? doſt thou, in this time, caſt thy ſelf upon him? then be aſſured that that Protection belongs to thee; and if it does, it is ſure; for all is under Gods hand and Seal, *ſaith the Lord of hoſts*: I will add but another, *Iob* 5. 20. In famine, he ſhall redeem thee from death; *and in war, from the power of the ſword.*

Job. 50 20.

May ſome Chriſtians ſay, but do not I ſee many of Gods

Gods people fall by the ſword? and do not I ſee many of them led into the land of Captivity?

I anſwer, yes; but yet they are redeemed from the *Power* of the ſword: if they be led into captivity, they are redeemed from the power of the *Sword*, for the preſent; but if they fall by the ſword, and periſh in the day of battle, yet they are redeemed from the *power of the ſword*, which can onely divide their body from their ſoul, but not their ſoul from God. Now, in the dayes of war doſt thou begin to fear? doth thy heart begin to fail thee before an approching enemy? look up theſe and ſuch like promiſes, which are thy Protections under Gods hand and Seal. But this is not enough. If a Town be taken by a General, he may have friends that may ſuffer in the onſlaught, though they have protections; if they ſhew them not, nor affix them to their doors or windowes. *Rahab* was to tye the ſcarlet threed in her window, for her ſecurity: thoſe that were to be ſaved in Gods ſtorming of *Hieruſalem*, Ezek. 9. were to have *marks in their fore-head*; (not onely in their hearts, but in their fore-heads,) therefore I added; *Affix them to thy doors.* What doors, but the doors of thy heart? that is, believe them, and reſt in them, at ſuch a time, as words of certainty and truth: find out firſt the ſeaſonable word, on which thou mayeſt truſt; then caſt thy ſoul upon it, and this will ſcatter thy fears: See onely one place for it, (with which I will cloſe this direction,) *He ſhall not be afraid of evil tidings.* Why I pray? it followes, *his heart is fixed, truſting in the Lord.* And therefore, it was ſeaſonable counſel of *Iehoſhaphat* to his people, in a day of war, *Believe in the Lord your God, ſo ſhall you be eſtabliſhed.* But I leave that direction.

Ezek. 9.

Pſal. 112. 7.

2 Chron. 20. 20.

Fifthly, wouldeſt thou ſubdue in thy heart a ſlaviſh irregular fear of enemies? *Examine then thy heart concerning it, and chide thy heart of it.* It was *Davids* courſe concerning this, *Pſal.* 27. 1. *The Lord is my light and ſalvation, what*

5. Direction.

Pſal. 27. 1.

ſhould I fear? he is the ſtrength of my life, of what ſhould I be afraid? Man is a rational creature, and if his ſpirit be not extremely diſtempered, he will do no thing of which he will not be able to give an account of himſelf. Doſt thou begin to fear thy enemy? queſtion thy own heart upon what account or for what cauſe it feareth: Hark to *David*, *what ſhould I fear? of what ſhould I be afraid?* thou wilt not fear ſhadowes, but make thy paſſions to be ſubordinate to reaſon: Now if thou uſeſt to do this it will help thee; for ſenſe will ſhew thee no rational object of fear in an enemy, But Religion will ſtep in and ſhew thee a rational protection from it: if thou wouldeſt but ask thy heart, Why, what do I ſo ſlaviſhly fear now? what would ſenſe ſay? O the enemy is ſtrong and cruel: Religion would preſently ſtep in and ſay, But, Chriſtian thy God is ſtronger. What would it ſay? O but he hath a mighty mind to deſtroy: Religion would ſtep into thy thoughts again, and ſay, But thy God, Chriſtian, hath more might and a more mind to ſave: What would it ſay? O he is a mighty conquering enemy, he hath deſtroyed and ſackt ſuch a Kingdom and ſuch Cities, &c. Religion would ſtep in again and ſay, But it was becauſe the Lord *appointed him to lay waſte fenced Cities*: what would it ſay? O but he hath threatned thee above all: Religion would ſtep in again, and ſay, But God, Chriſtian, hath the Lion in the chain, the cruel wretch hath ſhort horns: uſe therefore when thy ſoul begins to fear, to take account of it, and examine what it is afraid of, *My ſoul why art thou thus diſquieted?* and ſee, if as often as Senſe ſhews thee ſomething formidable, Religion ſteps not in and anſwers it: and if it doth, then,

2 Secondly, *Chide thy ſpirit off*; the phraſe that *David* uſeth *Pſal.* 22. 1. carries not onely an interrogatary force but a chiding temper with it: *What ſhould I fear? of what ſhould I be afraid?* as if *David* ſhould ſay; Fie, my ſoul! what art thou fearing nothing? It is given as the

the character of a wicked wretch, and as the curse of God upon them, *that they shall fear where no fear is*: say to thy soul, O my soul, if thou wilt lose thy religion, yet lose not thy reason; if thou wilt fear, find out something to be feared; heres nothing that is to be feared. But I hasten to the sixth and last direction.

Sixthly, *Quicken up thy spirit against this corruption with a gallant resolution.* It is not good to trust a resolution, that is to go out in our own strength, and then we shall be sure to fall; but it is very usefull to resolve upon good principles and in the strength of God: we shall find the Saints of God resolving in such manner, and such resolutions very useful: I will onely shew you *Davids* example in two places; the first is, *Psal. 3. 6. I will not be afraid of ten thousands of people that have set themselves against me round about*; he found himself beginning to fear, he armed himself with a notable gallant resolution against that peculiar corruption: but he resolves in Gods strength; the precedent words are, *The Lord sustained me.* So also *Psal. 27.3. Though an host should encamp against me, my heart shall not fear; though war should rise against me, in this would I be confident.* He armes himself in that place with this armour; but it was not a bare resolution of spirit; no, it was armour of proof composed upon the meditation, 1. Of the sufficiency that was in God suitable for such a time. 2. Of the propriety and interest he had in Gods sufficiency. 3. Of his former experience in the like kind, *vers.* 2. It was not a bravado of a daring nature, but it was the bravery and resolution of a well-grounded faith; and therefore he saith, *In this will I be confident*: and that is upon this ground; God is enough for me, and I have an interest in Gods sufficiency; and God hath before this time owned me in the like straights, in this; upon this score and ground I will be confident, *Though an host, &c.* And this will help thee, Christian, if thou resolvest in the strength of God. But I shall

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Psal. 3.6.

ſhall add no more to this ſort of directions, I paſs on.

Sect. 9. A fourth object of fear below the Creator, that I propounded, was (as you may remember) *diſeaſes and afflictions*: many a Chriſtian hath ſuch a ſlaviſh fear of theſe, if any contagious ſickneſs eſpecially be neer him, that he often for it is troubled about the truth of his faith. I have already ſhewed you, that theſe things may be feared, 1. With a natural fear. 2. With a religious fear, as inflicted by God, and ſounding his anger or power, &c. I have alſo ſhewed, that true faith doth not wipe out a total fear of theſe things; nor alike wipe out the fear of them in all natures: but yet withal I have ſhewed, that it will be the work of true faith, where it is, to be alwaies ſtriking at the corruptions of theſe fears; and although it cannot totally overcome theſe, no more then other corruptions in this life, yet it will be weakening the power of them. Now therefore, may ſome Chriſtian ſay, truly I am convinced of what you have ſaid, that in diſeaſes, and eſpecially ſome diſeaſes, as the plague, &c. There is a great deal to be feared of Gods power and greatneſs; and they may ſeem to ſound a great deal of wrath and anger; and I am convinced, that as they are evils to nature, I might fear them lawfully with a natural fear; but as you ſaid, take us as we are, we cannot fear with a natural fear, but it will offend; we ſhall either fear too much, or to a falſe end, or in ſomething amiſs; and though I am ſatisfied, from what you have ſaid, that faith doth not wipe out nature any where; and it may be my cowardly nature may have more fear in it, then others of a more reſolved ſpirit; I am convinced that I may fear ſinfully in ſome degree, and yet have true faith; becauſe true faith doth not caſt out corruption root and branch, where it is. But you ſay, faith will be ſtubbing and hacking at corruption; *how for the increaſe of my faith in God, in this particular, might I be helped to conquer the corruption of my ſpirit, in my ſlaviſh fearing of diſeaſes?* for I confeſs, if the pox,

Queſtion.

or plague be neer my dwelling, I durſt not go to Church; nay, ſcarce continue in the town. To this now I ſhall anſwer, in giving you ſuch directions as may be uſefull for the increaſe of your faith, as to this particular, ſhortly:

Firſt, do but ſeriouſly conſider, *at whoſe command and ordering diſeaſes are.* Our bodies are houſes of clay, they are houſes, that ſtand not by any principle of their own; but as you ſee ſome poor cottages, are underpropped by ſome poſts or ſtudds on the out-ſide. Now take away the ſtud that underprops it, and it either falls down of it ſelf, or the next great wind ſhakes it down; ſuch are our bodies, underpropped by ſomething (*ab extra*) from without it, *viz.* the Protecting and ſuſtaining providence of God. Now, let the Lord but withdraw this ſtudd of our lives, and our bodies are compounded of ſuch falling and corruptible principles, that they fall of their own accord; or if not ſo, yet let but any wind come to offer violence, let us but draw our breath in a contagious air, or let any cold, or heat ſeize upon us, and we fall: God is the Commander of diſeaſes; as the author of them, *privative*, ſo *poſitive* too: diſeaſes are but his devourers, his dogs that worry our carkaſſes, when ſet on by him, *Deut.* 28. 60. *He will bring upon thee the diſeaſes of Egypt, which thou waſt afraid of, and they ſhall cleave unto thee: Alſo every ſickneſs, and every plague,* &c. Deut. 28. 60

There was a Centurion, *Matth.* 8. 5. that came with a complaint to Chriſt, that he had a *ſervant at home that lay ſick of the palſie.* Matth. 8. 5.

Chriſt told him that he would come and heal him; he tells him that he was not worthy that he ſhould come under his roof: only if he would ſpeak the word, &c. verſ. 9.

for, ſaith he, verſ. 9. *I alſo have ſervants under my command, and I ſay unto one, Go, and he goeth; and to another, Come, and he comes; and to my ſervant, Do this, and he doth it.* Chriſt when he heard it, verſe 10. *marvelled, and ſaid, Verily, I have not found ſo great faith, no not in Iſrael:* Why, wherein was the great faith? In this very acknowledgment,

ſedgment that diſeaſes were to Chriſt as ſervants; that as he ſaid to one ſervant, *go, and he goeth, and to another, come, and he cometh, &c.* So Chriſt muſt firſt ſay to diſeaſes, *Goe*, and they *Goe*; then they *Goe*, and before they did not: and he muſt firſt ſay to them, *Come*, and they *came*; and when he ſaid, *Come off*, they came: and he muſt ſay to them, *Do this*, and they *do it*; Torment this man, kill this man, and then they kill him, and not till then: upon this (ſaith Chriſt) *Verily, I have not found ſo great faith no not in Iſrael.* It is a point of great faith indeed to believe that God is the ſetter of diſeaſes on, and the taker of them off. Think of this, and then ſay, why am I afraid? if the plague be in the ſame houſe, if the pox be at the next door; if God doth not bid them come to me they ſhall not come; they are Chriſts ſervants, they do not go while they are bidden; and if he bids them go all the world cannot ſtay them.

1. This will afford two things to allay fears.

Firſt, That if diſeaſes come upon me, it is *by the will of God*; the will of God, what a thing it is to ſtop our mouths! it is that that gives us heaven: *Fear not little flock, it is your fathers will to give you a kingdome*; heaven comes by its grant, and all diſeaſes muſt come from the ſame principle, *If it be the will of God that ye ſuffer*: Is it his *will*? fear not.

1 Pet. 3. 10.

2. *Secondly*, They are *irremediable*; if they come at the command of God, to what purpoſe ſhouldſt thou fear them? thou canſt ſooner command the Sun not to move in the firmament, or ſtop the courſe of the ſea with the palmes of thine hand then hinder them: *Hath he ſaid, and ſhall he not do it? hath he ſpoke, and ſhall not he bring it to paſs?* Conſider this firſt. But to proceed:

Numb. 23.

2. Conſideration. Conſider, Secondly, *The power of them:* they are bounded as well as brought by the will of God; the Centurion acknowledged this in the forementioned place, *Mat.* 8. 9, 10. We acknowledg there three things:

Mat. 8. 9, 10

Firſt,

1. *That God ſet them on*; as he ſaid to his ſervant, *Go*, and he went, ſo were diſeaſes to Jeſus Chriſt. 1.

2. *That God ſet them their time of working*; as he ſaid to his ſervant, *Come*, and he came; ſo were diſeaſes to Chriſt. 2.

3. *That God did not onely ſet them on work, but alſo ſet them their work*; as he ſaid to his ſervant, *Do this*, and he did it; ſo alſo were diſeaſes to Chriſt. 3.

O think of this that God ſets the Fever its work, and tells it how much it ſhall ſcorch the body; the dropſie its work, and tells it, how much it ſhall cool and drown the body; the peſtilence, its work, and tells it how much it ſhall poyſon the body: the ſtone its work, and tells it how much it ſhall rack the body: Every diſeaſe its work, and tells it how much it ſhall vex, and cruciate the body, *Egypt* was a plain inſtance of this; God ſent diſeaſes of all ſorts thither, ſo that *The diſeaſes of Egypt* were grown to a Proverb: But he forbad them *Goſhen*, and not one of them came there, he pointed them out their degrees, and their bounds, how far they ſhould prey upon *Egypt*. Heatheniſh wretches had this by the light of nature. That wicked King, although he ſhewed his Idolatry, in ſending to a falſe god; yet acknowledged the power of the Deity, in this: for he ſent to God, (as he thought) to enquire *whether he ſhould recover of that diſeaſe or no?* he knew God had given limits to his diſeaſe. Chriſt could ſay; when he did but hear that *Lazarus* was ſick, *This ſickneſs is not unto death, but to the glory of God*: Nor had the ſickneſs had power to kill him, if Chriſt had not intended to have taken that occaſion to glorifie Gods power in him, by a miracle. I might prove this by divers inſtances, that the power of diſeaſes is limited by God, both in reſpect of place, how far they ſhall ſpread. 2. And alſo in reſpect of degrees, to what degree they ſhall torment. Now think of this and conquer thy fears by it. Say to thy ſelf, Of what ſhould I be afraid? what though the pox or peſtilence

The power of Diſeaſes; both in reſpect of the local and gradual extent of them.

Joh. 11. 4.

ſtilence, or any other noyſome diſeaſe be at the next door the next wall to me, it cannot come through except God breaks down the wall, or breaks ope the door, to give it a paſſage to me; and if he hath determined its bounds larger, all my fearing will not prevent it: it is the Will of God I ſhould ſuffer. And the diſeaſe ſhall obey the Will of God as wel as I; for it ſhal not be upon me a day nor an hour nor torment me in the leaſt degree beyond Gods appointment. I proceed yet;

3. Thirdly, do but ſeriouſly conſider *the end of them*: Doſt thou ſay, what is that? I anſwer, 1. In general, *Good*, That is ſure enough, Rom. 8. 28. *All things ſhall work together for the good of them that love God*; Diſeaſes then ſhall.

Rom. 8. 28.

But in particular:

Micah 7. 3. 1. Sometimes they are Gods *Monitors* to warn thee of thy ſins; thus they were to the Church, *Micah.* 7. 3. Sometimes they are Gods *Heralds*, to let thee know the Greatneſs and Power, and Majeſty of God; and make thee to confeſs, he is Righteous. Sometimes they are Gods *Spurrs* to quicken thee up to repentance and holineſs and amendment of life, *Heb.* 12. 9. Sometimes they are Gods *Rodds*, to keep thee from the whipping of Scorpions in hell, 1 *Cor.* 11. 32. Sometimes they are Gods *Touchſtones* and *Furnaces*, to try what mettal thy faith and hope and patience are made of; ſo they were to *Iob*. Sometimes they are Gods *wormwood*, that he rubs upon the breaſts of thy carnal pleaſures and contentments that thou mighteſt learn to feed higher, and better. Sometimes they are Gods *Bayliffs*, that have a writ (of *Habeas corpus*) againſt thee, to remove thy ſoul from thy body, to appear [*coram ſeipſo in cœlis*] before himſelf in the heavens, ſuch a day,: not to anſwer before him for what thou haſt done, but to live with him in everlaſting glory. Theſe are the ſeveral ends of Diſeaſes and all other Afflictions, upon Gods people.

Heb. 12. 9.

1 Cor. 11. 32.

Job 1.

Now

Now what art thou afraid of Chriſtian? Art thou afraid of thy friend, that comes to tell thee of thy failing? That's the Diſeaſes errand: Art thou afraid of the Herald, that proclaims thy Prince before thee? that thou mayeſt know the Majeſty of him whom thou ſerveſt? That thy diſeaſe is. Art thou afraid of thy friend, that ſpurs thee on to thy duty? That the diſeaſe is, Art thou afraid of the Rod that ſaves thee from the Gallowes? That the diſeaſe is. Art thou afraid of the Wormwood that but embittereth the breaſt, to make thee leave ſucking that faint nouriſhment, and eat ſtronger meat? That the diſeaſe will be. Art thou afraid of the *Meſſenger*, that comes to carry thee poſt to thy fathers houſe, from a priſon? That is the worſt a diſeaſe can be: Conſider but the end of diſeaſes, and thou canſt not fear them. To go on yet;

Fourthly, Conſider but, *That thou haſt not a farthing of debt to pay to God.* If God ſends a diſeaſe to thee; whether it comes gently, and ſteals thee away to thy Fathers houſe, intreating thy company, and ſtaying ſome moneths for it; or fiercely, and will not give thee leave to dreſſe before thou horſeſt, and goeſt away: whether it be a footman, or a poſt that comes, this is all one: if it claps thee on the back, and hales thee away, it asks thee not a penny. The buſineſs is onely this; Chriſt hath bought thy wardſhip, and hath ſent for his ward: thou art not arreſted upon debt or treſpaſs; but only courteouſly invited to heaven: if a rough Meſſenger be ſent, it is but his uncourtlineſs, or becauſe of thy lothneſs to go: if thou beeſt ſent for in more haſte then others; ſurely Chriſt loves the better; thou ſhalt be leſs while in the way, and the Meſſengers hands: he hath a minde to have thee in his own gentle handling. However, I ſay, there is not a penny to pay, nor an inditement to plead to, nor an objection, nor a bill for thee to anſwer. The Papiſts have hatcht an opinion, that by temporal Afflictions, we ſatisfie the Iuſtice of God, as to the guilt of death; but if they have a minde to ſo end- 4. Direction.

leſs a work, let them do it. It is far more eaſie for thee (O Chriſtian!) to take acquittance, then to diſcharge, ſuch a bond, as the temporal puniſhment of a ſinner is. But know, Chriſtian, that Chriſt hath paid all; and now what canſt thou fear? if the diſeaſe (which thou feareſt) ſhould arreſt thee, there is not a penny payment to Juſtice expected. Methinks this ſhould ſcatter thy fear: To think, Well; though I may be puniſhed for my ſin, yet God expects no ſatisfaction by my puniſhment. O it is a ſad thing, to be in priſon till Gods Juſtice be paid the uttermoſt farthing: there lyes the cauſe of the damned's *Ever* and *Never*. Diſeaſes are not formidable, becauſe they come for no ſatisfaction: Conſider that in the fourth place. To proceed;

5. Direction.

Fifthly, do but conſider, that if the diſeaſe, which thou feareſt, ſhould come upon thee; yet *Gods grace ſhall be ſufficient for thee.* This was the anſwer which the Lord gave *Paul*; when leſt he ſhould be exalted above meaſure, upon the glorious rapture, he had *a thorn in the fleſh* was given to *buffet him.* And for the removing of it, he beſought the Lord thrice; at the laſt, he had this anſwer, *My grace ſhall be ſufficient for thee; for my ſtrength is made perfect in weakneſs.* Wouldſt thou have experience of God? wouldſt thou know how much God is thy God? what an intereſt thou haſt in him, and what a care he hath of thee? this is the time to try. Gods grace is either his quickening and ſtrengthening grace, or elſe his comforting and cheering grace. The Lord never makes ſo much of his grace known to the ſoul, ſcarce at any time, as in the time he makes known his ſtrengthening grace. That I have to do with now; for his refreſhing and comforting grace. I ſhall ſpeak of that anon: Other's many a Chriſtian ſayes, could I but find God ſtrengthening me, though I did not find him comforting me, yet I ſhould be ſomething ſatisfied; but I cannot finde that, ſaith a Chriſtian. Now a miſgiving ſuſpicious Chriſtian, can never ſo clearly diſcern

2 Cor. 12. 7, 9.

this

this, as in a time of affliction; for let him never so much mend in duties and walking, he will tell you, this may all be but parts, or morality, &c. But now in Affliction, to be supported, and sustained, a Christian will easily, and cleerly see there the strength of God; my strength, saith he, was gone, and my spirit was gone: now God is cleerly seen, *Psal.* 119. 92. *Unless thy law had been my delight, I had perished in my Affliction.* *David* cleerly saw there, that the strength of God maintained him, *Psal.* 37. 39. *He is their strength in the time of trouble.* Now consider Christian: what art thou afraid of? shouldst thou not rejoyce to see the Lords strength perfected in weakness? cleerly to know God strengthneth thee; this is the time that God chuseth, to give his people a distinct evidence of his sufficiency, for them: what feareſt thou then? of what in a disease canst thou be afraid? This is the fifth direction. Two others remain; but I see I cannot finish this Subject without another Sermon: I shall therefore leave them till the next time.

Psal. 119. 92.

Psal. 37. 39.

THE

The Tenth SERMON.

MAT. 8. 26.

Why are you so fearfull, O you of little faith.

In the Chappel, January the 3. 1648.

I Proceed to a sixth direction: *Consider but the Soul-ravishment that the Children of God ordinarily have in their dayes of affliction.*

I told you in my former directions, that the grace of God, is either his strengthening, or his comforting and cheering grace: I shewed you there, that the strengthening grace of God, shall be alwaies sufficient for his people. Now this is not all; but oft-times in dayes of sickness, the Lord fills his people with more consolations, then at other times: God is a wise God, and will not give his cordials but in fainting fits, *Isa.* 54. 11. *O thou afflicted, tossed with tempests and not comforted; behold I will lay thy stones with fair colours, and thy foundations with Saphyrs, and I will make thy windowes of Carbuncles, and thy gates of Agates, and all thy borders of pleasant stones.* I know it is a promise to an afflicted Church, but it may also be applyed to an afflicted Christian; it is usually the time when the Lord discovers most consolations to the soul: and this is partly the meaning of that place, *Isa.* 43.2. *When thou passest through the waters, I will be with thee, and through the rivers, they shall not overflow thee; when thou walkest through the fire, thou*

Isai. 54. 11.

Isa. 54. 11.

thou ſhalt not be burnt, neither ſhall the flame kindle upon thee: the meaning is not onely I will be with thee to ſtrengthen thee and to uphold thee; but I will be with thee to comfort and to chear thee. Now tell me Chriſtian, could'ſt thou not be content to be ſick, to have Chriſt hold thy head; would'ſt thou not be willingly wounded, to have him pour in his wine and oyle. The Spouſe was ſick indeed, it was a ſoul diſeaſe, *Cant.* 2. 6. She was *ſick of love*; ſo ſick that ſhe cries out for Cordials, *verſ.* 5. *Stay me with flagons, and comfort me with apples*: mark Chriſts demeanour to her in her ſickneſs, *verſ.* 7. *His left hand was under her head, and his right hand did embrace her.* A ſweet ſickneſs ſure, that brought ſuch a nurſe to hold her head. I have read ſomewhere of one that ſaid, he could be content to lye a thouſand years in hell, if he might be ſure after the expiration of that time, to have but one good look from Jeſus: ſurely he had rare high thoughts of good looks from Chriſt: why art thou afraid of a ſickneſs? when it will occaſion many a good look from Jeſus Chriſt. A fond wife, if her husband be abroad ſometimes a good while, and ſhe chanceth in his abſence to fall ſick, he gets his horſe and rides poſt, till he comes to her; if her ſickneſs be not very torturing, ſhe will be glad of it, becauſe it occaſioned her husbands deſired return: It may be Chriſt hath been abſent in his conſolations from thy ſoul, and thou wondereſt he is not returned; if he but hear thou art ſick, he will take poſt from heaven to earth he will bow the heavens and come down, perhaps he waites but for ſuch a time to be gracious unto thee, *Hoſea* 5. 5. When they told Chriſt *Joh.* 11. 11. that his friend *Lazarus* ſlept: *I goe and awake him* (ſaith he,) make ready ſaith he, now it is time to goe; Chriſt ſees the believer ſick, preſently he ſaith, Father I will goe, and give him a cordial: Conſider this, and ſee if thou canſt fear a diſeaſe; Chriſt will have news preſently of it, and he will be with thee, though perhaps for a great while, he

Cant. 2. 6.

Hoſ. 5. 5. Joh. 11. 11.

he hath forgotten thee; and he never comes without his *aquavitæ*-bottle with him. I observe it in the Gospel, the most places where Christs converse was, were such as had many sick of divers diseases, and he never came without a cordial or two; sometimes one, *Take up thy bed and walk*, sometimes that and another too, he said to the sick of the Palsie, *Mark* 2. 3. *Thy sins be forgiven thee*, and vers. 11. *Arise take up thy bed and walk*; would it not be sweet to thee Christian, though thou layest sick of a plague-sore, or full of the small pox, to have Christ come to thee and say, *be of good comfort, Son thy sins be forgiven thee*? it were far less then lying a thousand years in hell for thee to suffer, and far more for him to give then a meer good look; fear not therefore, perhaps that is the time that God hath set to himself, to come in a word of peace to thy soul.

Mark 2. 3,11.

7. But lastly, Wouldst thou get a conquest against this thy slavish fear of diseases? *look out thy antidotes then, and carry them in thy heart*; you do thus in a time of infection, whether pox or plague, you get an antidote, and carry it in your hand smelling of it, or in your mouth, champing of it, according to the nature of the antidote which you have: is it a time of infection, and and art thou afraid of the diseases of the land? 1. Get thee thy antidotes; what are they? the promises which God hath made suitable to this time: I will point you at a few. *Exod.* 15. 26. *If thou wilt diligently hearken to the voice of the Lord, and wilt do that which is right in his eyes, and wilt give eare to his commandements, I will put none of these diseases upon thee, which I have brought upon the Egyptians, for I am the Lord that healeth thee:* hearken Christian! what though the pox or plague be at the next house or door; yet if thou canst look up to God, and say, Lord I have desired to walk before thee to hearken to thy commandements, and to do that which is right in thy sight, the Lord will not bring it upon thee.

Exod. 15. 26.

Ob.

Ob. But some may say, that promise only relates to the diseases of *Egypt*; now there are other diseases, terrible enough beside them; and besides do not we see by dayly experience, that Gods dear people meet with some of the diseases of *Egypt*.

Object.

Sol. I answer shortly, that though some think the ten plagues are meant *there by the diseases of Egypt*; Secondly, Others such diseases, as were usual in the *Egyptian* country; as usually some diseases reign in this or that country more then others, yet I am apt to think with Dr. *Willet*, that it is to be understood of the sixth plague; botches and biles, rather then the other which were more extraneous: and further it is true, Gods people may meet with them; but as *Rivet* well answers, it shall be in order to their salvation, as trials and fatherly chastisements, crosses not curses; and this I think to be the true sence; and if so, then they are not formidable: though the same diseases may come upon thee, that do upon others; yet they shall not come upon thee, as upon the *Egyptians*, as curses and judgments: Take another promise, it is, *Psal.* 91. from the third verse to the eighteenth. Thou shalt *not be afraid for the terrour by night, nor for the arrow that flyeth by day, &c.* Vers. 7. *it shall not come nigh thee*; if any make the same objection to this before, you shall see the Psalmist expounding himself, vers. 10. *There shall no evil befall thee, neither shall any plague come nigh thy dwellings*: so far as the plague or disease is evil, it shall not come nigh unto thee. These are thy antidotes: would'st thou know how to use them? carry them in thy heart, there lodge them by a faithfull application of them to thy soul: Is the plague or any other noysome disease neer thy dwellings? think of these promises now more then at other times, and rest upon them thus far; that the plague or disease which thou fearest shall not come nigh thee to hurt thee, and then why art thou afraid? But I shall add no more by way of

Solution.

Willet ad locum.

Rivet ad locum.
Vide plures sensus, in *Willet* ad locum.
Psal. 91. 3, 4, 5, &c.

of direction in this particular.

Sect. 10. I come now to the laſt object of fears below the Creator, and that is ſome terrible work of God in nature; whether they be living creatures or terrible effects occaſioned from natural cauſes; as thunder and lightning, and Earthquakes, and wind, &c.—I have known my ſelf, ſome ſo miſerably afraid of theſe things, that one would wonder there ſhould be ſo much fear of ſuch things, and yet ſo much faith in their gracious ſouls; and this ofttimes occaſions doubtings in Chriſtians, whether they have any true faith or no. One is ſo miſerably afraid of waters; another of thundring and lightning; a third of earthquakes; a fourth of ſome creatures that are miſchievous, &c.

When I opened this caſe, I ſhewed you how far theſe things might be feared; there I ſhewed you. 1. That they may be feared with a natural fear, ſo far, as they threatned ruine to our natures. 2. And that according to the different natural conſtitutions, ſome Chriſtians may fear ſuch things more then others. 3. I ſhewed you that they ought to be feared with a religious fear; ſo far as they had in them, any thing of the greatneſs and Majeſty of the God of nature. 4. I ſhewed you alſo, that it is not the work of faith to wipe out natural fear. 5. I ſhewed you, that though they might be feared with a natural fear, yet ſuch is our generall corruption, that we cannot act fear upon ſuch objects, but we ſhall ſin in our acting it; either not fearing, 1. In a right manner, or. 2. Meaſure, or, 3. To a right end. 6. I ſhewed you that it is not the work of faith *wholly* to ſubdue the corruptions of nature, in acting this affection. 7. I ſhewed you, that it was faiths work as much as might be, (conſidering we are ſtill but in mortality, where that which is perfect is not come, and that which is in part not done away;) to be ſubduing and conquering the corruptions of our nature, in acting this, as well as the other of our affections.

Now

Now may ſome Chriſtian ſay, how ſhould I ſubdue this corruption of my heart, in the acting this Affection, that I may not be in bondage to this ſlaviſh fear? *Queſt.*

To this now I ſhall anſwer and giue ſome directions, for conquering our corruption in this particular. And with that, I ſhall ſhut up all the Caſes which I ſhall ſpeak to, concerning fears: I ſhall give ſix or ſeven Directions: *Anſw.*

Frſt, *Labour to fill thy heart with the fear of God.* Let this be the greater, and the leſſe will give place. As it is in ſome diſeaſes; the pain of the greater, will take away the ſenſe of the leſs: if a man hath fits of the ſtone, they wil take away the ſenſe of leſſer aches; ſo thy heart, if filled with the fear of God, will not be troubled with lower objects: ſee a remarkable place for this, *Deut* 28. 58, 66. *If thou wilt not obſerve to do all the things of this law, that are written in this book, that thou mayeſt fear this glorious and fearfull Name, The Lord thy God.* What then? The Lord will bring many Judgements upon thee, verſ. 59, 60, 61, 62, 63, 64, 65, 66. and amongſt the reſt, ver. 66. *Thy life ſhall hang in doubt before thee, and thou ſhalt fear day and night; and thou ſhalt have no aſſurance of thy life*: to which I ſhal add that other place, *Iſa.* 8. 12. The Prophet, ſpeaking concerning the wicked, to Gods people, ſaith, *Neither fear ye their fear, nor be afraid.* How ſhall we help it? ſee verſ. 13. *Sanctifie the Lord of hoſts himſelf, and let him be your fear, and your dread.* This is the way to cure theſe diſtemperatures; if you would but enough ſanctifie the Name of the Lord of hoſts, that he might be more your fear, & your dread, you would not ſo much dishonor God, as immoderately to fear ſuch things: It is ſomewhere, therefore, in Scripture given, as the Character of the wicked *That they fear, where no fear is*: what is the Reaſon? verſe 4. *They have not called upon God.* The working powers of our active ſouls, will have ſome objects buſie them with an object that is good, and they will

1 Direction.

Deut. 28. 58. 66.

Iſa. 8. 12.

Pſal. 53. 5.

avoid that which is bad. Art thou wont to be afraid of such things as these? when ever thou art like to meet with such an object, prepossess thy heart with a great fear of God. Remember this is a way for thee, to *Sanctifie the Name of the Lord*; to make him thy fear. I beseech you, observe that passage in that place of *Isaiah*, *Isa.* 8. 12. which I before quoted, *Sanctifie the Name of the Lord, and let him be your fear*: The Prophet speaks there of such a time, as other objects of low Creature-fears, should present themselves; so that the wicked should fear. Now, saith he, at such a time, *Sanctifie the Name of the Lord*, that's our duty at every time, *whether we eat or drink, or whatever we do*, (saith the Apostle) *it should be done to the glory of God*: and then Gods Name is sanctified. But now the Prophet speaks of a more peculiar sanctification of Gods Name, proper to such a time; and therefore he doth not onely point out the duty, *Sanctifie the Lord*; but he also directs, as to the manner: *Let him be your fear.*

Why, how doth the Christian, by doing this, sanctifie Gods name?

1. I answer, 1 *By fearing God at any time, we sanctifie his Name*: because his Name is our *fear.*

2. But 2. In a more speciall & most proper manner, at such a time we sanctifie Gods name, by fearing him; because by such fear at such a time, 1. *We give him the chief homage of our soul, in that affection.* Gods Name is sanctified by us, in the acting of any power or faculty of our souls; when he hath the first and the highest objects place: he is sanctified in our love, desire, &c. When we love or desire him, above all the world; but now especially, when there is a temptation before us, then we *sanctifie* him indeed, by fearing him, and shewing, nothing can abstract him from our hearts. 2 *We sanctifie Gods name, at such a time, by our fear; because, by such a fear, at such a time, we acknowledge God to be a greater, and more deserving object of our fear, then any thing in the Earth besides*: and this is a great sanctifying

Sanctifying of Gods Name, when we exalt him above all Gods; for it is (on the contrary) idolatry, for us to act any affection of love, fear, desire, delight, upon any object, more then God. Take now this direction; dost thou begin to fear such an object? Say to thy self; Now have I an opportunity to *Sanctifie Gods Name*; by exalting him above every thing, with my fear. My Soul! hast thou not watched for such an opportunity as this? Thou wilt sometime say, *O* that I had an opportunity, to try whether my soul doth not love, desire, delight in God, &c. more then any thing in the world besides; thou wouldst be glad of such an opportunity: why now thou hast an opportunity, to try whether thou dost fear God, more then any thing in the world beside: there is nothing more terrible to thy Nature, then this. Now Sanctifie the Name of thy God, by thy fear. Now shew, that thou feareſt him, more then any object below him: *Sanctifie the Name of the Lord, and let him be thy fear.* That's the first Direction.

Secondly, Do but *Consider the League that God hath made, betwixt thee, and the Creatures.* The Creatures, they are but Gods Subjects; when he made man, he made him his Viceroy upon Earth, to order and command every creature in it. The Lord gave him his crook and his staff, and he was Lord Deputy of the Creation, *Psal.* 8.6,7.8. *Thou madeſt him to have dominion over the works of thy hands, thou hast put all things under his feet.* Onely, saith God, (as *Pharaoh* to *Ioseph*,) *in the Throne I will be greater then thee:* (and good Reason, sure,) This Monarchy he had, was not absolute, but conditionall, and mixt; it was (*Quamdiu bene se gesserit*) to continue so long as he should obey God, in order to it so long as it lasted. God summoned in the Creatures, to a generall meeting, *Gen.* 2. 20. to acknowledg their Soveraign, and take the oath of alleageance to him: *Adam gave names to all cattell, and to the foul of the ayr, and to the beasts of the field. Adam* aspired

2. Direction.

Psal. 8,6,7,8.

Gen. 2, 20.

aſpired higher, and he would, in the throne, be greater then God; whereupon, God calls in his Commiſſion, diſchargeth the creatures of their alleagiance; and the dutifull creatures, that had not forgot their Creator, ſo ſoon as *Adam* had, all took Gods part, and proved enemies to man; and though they acted not, but by Gods Commiſſion; yet at any time, they were very nimble in the execution of that: and as God called them out upon parties, they came and fell upon thoſe whom God had proclaimed Rebels. The Frogs, and Lice, and Flies, and Locuſts, againſt *Pharaoh*; (poor things! did they ever fight before?) the Sun and Moon againſt the *Canaanitiſh* Kings; the Starres againſt *Siſera*; the very Mice and Rats againſt *Hatto*, Now when the Lord marries a Believer to himſelf, he makes a league for him with the Creatures, *Hoſe.* 2. 18. *And in that day, I will make a Covenant for them, with the beaſts of the field and with the fowls of the heaven, and with the creeping things of the ground.* In what day? ſee ver. 19. It is the day in which he betrothes the ſoul to himſelf. Obſerve alſo another place to this purpoſe. *Iob.* 5. 23. *For thou ſhalt be in league with the ſtones of the field; and the beaſts of the field ſhall be at peace with thee.* As a King, if he hath made peace with another Prince, with whom he hath had war he proclaims the peace throughout his Dominions; or as a General, if an enemy hath made a peace with him, he gives him a paſſe through his quarters: The earth is the Lords Kingdom; when the ſoul hath made a peace with him, he proclaimeth the peace throughout the Earth: Let all Creatures, that are my Subjects, (ſaith God) take notice, that ſuch a one and I, are at peace, that ſo they may do no hoſtile acts to him. The ſeverall orders of the Creatures are the Lords Regiments, which have their quarters aſſigned them: when the Lord makes peace with a Soul, he gives it a paſſe, to this Effect; To all Creatures under my Command: *Let this Creature, this man, this woman paſſe through your quarters, without let or moleſtation, till he comes*

Hoſea 2. 18.

Iob. 5. 23.

comes to his place, to lye down in the duſt, where he was born; *for duſt he is and to duſt* are we returning. Now is this true? and canſt thou fear, Chriſtian? No Prince fears his neighbour Prince, with whom he is in league; or if he doth, it is becauſe he hath uſed to be unfaithful, which thy God never was yet to any Covenant he made. Remember and think well of the league made betwixt thee and the creatures. Thoſe wretches, *Iſa.* 28. 15. did not fear death and hell; why? they ſaid, *We have made a covenant with death and with hell we are at agreement*: and canſt thou fear a creature? haſt not thou a covenant made? art not thou at agreement with it? The Lions were at agreement with *Daniel*; and the fire with the three children: conſider that. But, Iſa. 28. 15.

Thirdly, whether there were ſuch a covenant or agreement or no, do but conſider; *That the creatures all obey God, thy Maſter.* I told you the laſt day, that diſeaſes do: he muſt ſay to them, *Goe and they goe, come and they come; do this and they do it.* I tell you now there is never a creature but doth: The Froggs fell upon *Pharaoh*: *Exod.* 8. But they came not till the Lord ſent *Aaron* to beckon them: V. 5. The Lord ſaid unto *Moſes*; ſay unto *Aaron ſtretch forth thine hand with thy rod over the rivers, over the ſtreames, over the ponds; and cauſe froggs to come up upon the land of Egypt.* And ſo for Locuſts: *Exod.* 10. 12. and ſo Lice, *Exod.* 8. 16. Man is ſuch a Rebel, that he will move, ſometimes contrary to Gods command; but the creatures will not: which is excellently hinted in that, *Hoſea* 2. 18. The Lord ſaith, that for all other creatures, he will make a league for his Saints with them; but he doth not ſay I will make a league for them with prophane ungodly men: no for the miſchief that may be feared from them he promiſeth help another way, *I will break the bow and the ſword, and the battle out of the earth, and I will make them to lye down ſafely.* As if he ſhould ſay; Wicked men are unruly, and leſs at my command 3. Direction. Exod. 8. 5. Exod. 10. 12. Exod. 8. 16. Hoſea 2. 18.

mand then the poor brute creatures; but if they do take up a ſword or bow, or wage a war; I will break their bowes and ſwords, and *make you lie down ſafely.* But this is but a digreſſion: Every brute creature is at Chriſts command,

Mark 4. 41. *Mark* 4. 41. *They cryed out, what manner of man is this, that even the winds and the ſea obey him?* The creatures obey God: 1. Doing nothing without his direction. 2. Coming of any deſign upon his call. Now think of this and thou canſt not be afraid.

1. 1. The creature cannot come near thee, unleſs God bids it.

2. 2. If it hath any natural quarrel with thy Nature, God will reſtrain it.

3. 3. If God gives it a commiſſion, there is no ground why thou ſhouldſt fear it. For firſt thou mayſt be ſure

Rom. 8. 28. it comes for good, *Rom.* 8. 28. Secondly thou canſt not hinder; if when it thunders thou runneſt under thy bed with *Caligula*; yet there Gods right hand, by his creature will find thee out, *Exod.* 8. 3. Frogs came into *Pharaoh*'s

Exod. 8. 3. bed-chamber; (one would wonder how they ſhould get up the ſtairs, but that God helped them:) Fear not either they ſhall not hurt thee, though they would do; or they will hurt thee, do what thou canſt. I do not ſpeak here to give leave to any to provoke God and tempt him by running into unneceſſary dangers: Keep your path; and if you ſtumble, blame God: But if you go out of it, blame your ſelves; who bid you croſs Gods way? But I haſten to a fourth Direction.

4. Direction. Fourthly, conſider, That *the God of Nature is thy God.* He that is the great Creator of all the creatures in nature, he that made the Earth, and the Winds, and the Seas, that ſends forth the Thunder and the Lightning, the hail, and the Tempeſts; he hath made the way for the lightning of

Job 28. 25. and 28. 26. the thunder, *Iob* 38. 25. and 28. 26. 2. The God that ordereth all the creatures in nature, and all the mighty works of it. I ſay conſider: This God is thy God; Thine, many

many wayes; but especially thine by a neer Covenant, *Hos.* 2. 18. Thy Friend, thy, Saviour, thy redeemer, thy Christ. Oh sweet! thy light, thy salvation, the strength of thy life; what shouldst thou fear? of what shouldst thou be afraid? Natures God is thy Husband. Natures works are his servants. if thou beest a wife to an husband, and thou hast a servant looks very ugly and surly upon thee, what, dost thou presently fear him? No, thou sayest, he is but a servant; I am a wife to his Master: let him fear me, not I him: that were to turn order out of doors. It is a Speech, God sometime useth, *Fear not, I am thy God* Consider, Christian, the Lord is thy God. I Proceed to a fifth Direction. Hos. 2. 18. Psal 27. 1,

Fiftly, *weigh but with thy self, what a folly it is, and what an ill Character it is, to fear where no fear is.* I shewed you before, that the Psalmist gives it as the Character of a wicked wretch; one that *calleth not upon the name of the Lord*: 1. It is irrational, to fear shadows, no things. 2. It is much more unchristian; for if it doth not beseem a reasonable creature, to fear that which is not formidable; much less a Christian, that should act higher then Reason, and shew Reason for some things, against Reason it self. Say to thy self then; here is nothing to be feared in this thing, which I fear: what? should such a one as I fear? what? one that professeth to call upon the name of the Lord? and shall Passions in me, master Reason and Grace and all? God forbid. I hasten to an end: I shall name two other directions, that shall most properly concern such as are afraid of the Great works of GOD in Nature; as Thundering and Lightning &c. 5. Direction.

Sixthly, therefore Consider, That at this time, *Thy God, thy Father, is shewing his glory.* If a childe should have a father that is a General; and he should see him put on his coat of Mail, his Sword, and other like attire, that may strike a terrour into one; doth the childe 6. Direction.

cry; if it doth, we say it is a very silly one and it is because it doth not know its father in that habit; or else it is a very little one: but if a childe be of any age, or have any wit, it will rather Triumph to see its father in his glorious habit, with his Trumpets before him? however, he will quiet himself, and say it is my father; It doth not trouble a Iudges, or an High-Sheriffes wife, or childe, to see their fathers, or husbands, at an Assize, in their Robes, and with Trumpets and Halberts before them. Consider, Christian, doth it Thunder? is there an Earthquake? Thy God is discovering his glory; the lightning is but the flashing of his Countenance; and the thunder, the noise of his voyce: it is but the sound of the Trumpet before him, his voyce: by which, saith the Psalmist, he *maketh the hindes to Calve.* Thunderings proceed from the throne, *Revel.* 4. 5. and Lightnings too. *Ibidem*, why shouldst thou be afraid? Look on this terrible one well, and thou wilt know him, for all his terrible voyce, and his coat of Mail wherewith he is clad. He is thy Father, thy Saviour, thy God: Thou shouldst rather Triumph, and say; Hark what a God I serve; he makes the heavens crack, and the earth shake. See how my God shews his glory from the East. I will add but a word more.

Job 40. 9. Psal. 77. 18.

Psal. 104. 7.

7. Direction.

Lastly, Consider well, *That the Lord hath spoke to thee in a still voice.* Thunder is called, in Scripture, the Lords voyce. *Iob* 40. 9. *Psal.* 77. 18. and *Psal.* 104. 7. I read a story, applicable to this purpose, in the 1 kings chap. 19. verse 12. God, there, was to appear to *Elijah*; first, *came a great strong wind, verse* 11. *that rent the Mountains, and brake in pieces the rocks, before the Lord*; but the Lord was not there: not there? but he was there; how else doth he fill all places? or secondly, how came the wind to work such effects, but by the power of his presence? Or thirdly, how is it else said, *The Lord passed by, and a great strong wind*, &c. But the meanig

1 King. 19. 12

meaning is, the Lord was not there, ſo as he would ſpeak from thence to *Elijah*; he was in the winde, when he made it bring the Locuſts on *Egypt*. Well, then came an Earthquake, *But the Lord was not in the Earthquake*; that is, not there, to ſpeak to *Elijah*: he was in the Earthquake, when the Earth ſwallowed up *Corah*, *Dathan*, and *Abiram*; but he would not ſpeak to *Elijah* out of it. *Then there paſt by a fire*: But the Lord was not in the fire, that is, again, not there to ſpeak to *Elijah*; he was in the fire, when he was in Mount *Sinai*, to ſpeak his law to a ſtiffnecked people: but after this came a *ſtill ſmall voyce*: There the Lord was, that is, from thence he would chuſe to ſpeak to *Elijah*. Gods voyce, to thee, that art a beleever, is a ſtill ſmall voice; the voyce of his Goſpel, *Eſa.* 55. 1, 2, 3. Now God doth not uſe two voyces to them that wil hear, &c. The Thunder is not Gods voice to thee, nor the hail and tempeſt. The hail was his voice to the *Canaanitiſh* Kings; the thuder was his voyce to the Enemies of his Church, *Pſal.* 104. 7. It was his voyce to *Caligula*, and a terrible voice; and it it was no wonder, that he run under his bed, rather then he would be ſpoke with-all; but thou haſt heard his ſtill ſmall voice: If a wife or a childe ſhould ſee their husband or father, charging his piſtols, or firing them, they would not gueſs it was at them, but for his enemies. What though God chargeth his Piſtols with thunderbolts, and fires them with lightnings; it is for his Enemies, not for thee, that art his Spouſe, his Childe. He ſpeaks to thee, in his ſtill ſmall voice: be not afraid, no hurt is meant thee. God ſayes onely to thee; this I can do: ſee my power; not, this I will do: on the wicked he will rain ſnares, and haile-ſtones, and coals of fire.

Iſa. 55. 1, 2, 3.

Joſh. 10. *Pſal.* 104. 7.

And now I have done with theſe [illegible], apply them by Faith, and Prayer, and the Lo[illegible] a bleſſing to them.

And now I have alſo done with all the Caſes of Conſciences,

ſcience, concerning fears; which I ſhall ſpeak to, as being one of Faith's Enemies, upon which it exerciſeth its conquering power.

I ſhall hereafter God aſſiſting, proceed to a ſecond object of Faiths conquering power, *viz.* Dejections, and diſquietments of Spirit, which Faith alſo ſets it ſelf on work to conquer in a gracious Soul. But no more at this time.

THE

Eleventh The [illegible] SERMON.

Psal. 43. 11.

Why art thou cast down, O my soul? why art thou disquieted within me? Hope still in God, for I shall yet praise him, who is the health of my Countenance, and my God.

CHAP. 4.

Concerning Disquietments of spirit, and such Cases of Conscience, as arise from them.

In the Chappel, January the 11. 1648. *Sell.* 1.

I Have, for some while insisted upon the satisfying, and directing of a gracious Soul, labouring under such scruples as often arise in a gracious Soul, from the conceived defect of Faith, in regard of its mis-judging it to its conquering power. I shewed you, that it is the work of Faith, to conquer; as all corruptions in the soul, which are the standing corruptions of all Natures: so especiall, such as occasionally arise, and most trouble a Christian, in the beginning of its Conversion; being as it were, the pangs of the new birth. I shewed you, these were several, either *Enmities from within*; as 1. Carnal and slavish fears. 2. Disquietments and dejections of spirit.

3. Carnal

3. Carnall reasoning. 4 Doubtings, or *from without:* Such as are the *temptations of Sathan,* which are usually greater, and more impetuous, at such a time, I have done with the first, *viz.* Fears.

I come now to a second, *viz. disquietments and dejections of spirit,* which are very usuall, especially to young converts, and chiefly to such of them, as are naturally of *more melancholly serious tempers,* then others; or of more *melting tender natures, then others:* the melancholy nature is like soft wax, that press it but any thing hard and the seal runs into it, and is swallowed up in it: and it is the great designe of Satan where he sees he cannot oyle up a poor soul, with a groundless presumption; to try if he can hurl it down into a deadly despair; so that the cause of such dejections is double. 1. *Partly, in nature;* the natures of such as are melancholy and serious; or of such as are more tender and melting being easily pierced and melted. 2. And partly, *extraneous,* from Satan, who makes it his designe, to hurl the soul down in despaire. Now Sathan hath the wit to suit the garment to the body; and as there is no Christian that scapes shot-free; so where he sees a temper that is fit for such an impression, he leanes harder upon his seal: and hence it is that such Christians have ordinarily more deep dejections, then others, and more frequent, and sad: But here's not all; when he hath brought the soul into a snare, then he perswades it, there is no getting out of it. First he labours to disquiet and deject the soul, and then he tells it, that there is no true beleever could be so disquieted, as it is: and upon this is the Christian perplexed, and ready to sink in the pit, into which it hath cast it self, not knowing how to get out of the net, which it self hath woven. Hence you shall often hear such Christians complain in this, or the like manner.

Ah Sir, it is impossible I should have any true faith, or grace; certainly, if I had any interest in God, I should not have

have such a portion of sorrow; I should at some time or other be able to look upward, and rejoyce in the Lord Iesus Christ: but alas I am so troubled I cannot speak, and yet I am not troubled enough; my spirit is never quiet, I hang down my head all the day, and have no peace: I cannot yet look up with comfort to God; I am convinced it is my duty to rejoyce in the Lord; but I neither do it, nor can do it, and can I have any true grace in me? Now for the speaking something to this ordinary complaint of Christians I shall observe this method. 1. I shall shew you upon what false supposition this complaint is grounded. 2. What true position in the complaint is couched. 3. I shall give you some considerations to stay the spirit under it. 4. I shall administer some directions for such Christians how to carry themselves; and what they ought to do in order to the removall of these soul-disquietments; or at least, so much of them as is sinfull. For the two first, I shall briefly dispatch them.

First, The false supposition, upon which this complaint is grounded, is this; *That wheresoever there is any soul trouble, any disquietments and dejections of spirit, there is a want of faith, and true grace.* Now this is false, unless we shut *Iob*, *David*, and *Heman*, and *Asaph*, all out of heaven, because they went out weeping: you see *David's* good soul was disquieted, in the words of this Psalme which I have here read unto you; and how often doth *Iob* complain! and how sadly did the Spouse complain, *Cant.* 3. and *Cant.* 5. Nay, even the fountain of grace it self was troubled though not mudded with sin, *Iob.* 12. 27. *Now is my soul troubled, and what shall I say?* O rare love! Christs soul is troubled; grace in the fountain was not alwaies at a calme? but I shall speak more to this, by and by; that's the falsely supposed notion, upon which mis-giving Christians ground their complaint. 1.

Cant. 3. 1. Cant. 5. Iohn 12. 27.

But Secondly, as we say, there is no smoke without some fire; so it is certain, that this erroneous and mistaking 2.

king complaint hath some latent truth in it; and that is this:

That there is some soul-trouble, some disquietments, and dejections of spirit, that are inconsistent with true grace, and true faith. This is the truth, upon which the mistaken complaint stands, as upon the right foot: Now therefore for my better order, in proceeding to the discussion of this case; I will only premise some distinctions of disquietment for the better understanding both of what I have already said, and also what I have farther to say.

Disquietments and dejections of spirit, may be variously distinguished. But I shall onely as to my present purpose distinguish them. 1. From their ground. And 2. From their measure. *A dejection or disquietment of spirit, is a voluntary fallen casting down and sadding the spirit.* Now this is for some cause; and the cause in general, is some evil that either it lies under and hath befallen it or that it apprehends hanging in a black cloud over it, and ready to empty it self upon it: this the soul thinking seriously of, falls into a sadness and disquietment of spirit: the cause is alway either, 1. External. Or, 2. Internal. The body and soul of man are his two parts, the one is the outward, the other is the inward man; crosses in the world in goods or name, &c. or the want of something we would have, or afflictions upon the body; these are external evils, which when they are either fallen upon a man, or feared as coming inavoidably create a dejection, in such natures especial, as I before told you of: the soul is the inner part of the man, and hath its evils as well as the body. 1. Evils of sins, and, 2. Evils of punishment: now when these have already fallen upon the soul, or are as the soul apprehends just falling, this again being strongly apprehended by the soul creates sadness and dejection in the soul, either when the soul considers how much it hath sinned and doth sin, and cannot but sin; this was the cause

cause of holy *Pauls* distemperature, *Rom.* 7.22. Or, when it seeth it cannot attain such a degree of grace and holiness as it should, &c. Or, 2. When it apprehends, either, that it doth lye under some evill of punishment, that *God doth not hear its prayers*; or, *that God hath with drawn the light of his countenance from it*; or, that *it is in a danger of everlasting punishment*, &c. These are the severall different causes of dejections: and from hence, is the first distinction of *disquietments*, into. 1. *Such as are for things temporall*; Or, *Such as are for things spirituall*. Whether they be. 1. *privative evills*, consisting in the want of the enjoyment of that bodily or spirituall good, which we desire. Or, 2. *positive evills*, consisting in our present sufferings of some evills; which suffering, may either be. 1. The suffering of our thoughts and spirits merely by fears. Or, 2. The suffering of our bodies and souls themselves, under the infliction of some present incumbent evill: from these severall causes, may disquietments arise; and in regard, that the evill of the body and soul may be various, either felt or feared; and so there may be, many collaterall causes of disquietments there may be many cases also arising: but I shall only speak to the generall. 2. when for these causes or any of them, a Christian hath cast him, or her self into such a dejection, and disquietment; this distemperature of soul is either more or less: in some, in an exceeding manner; even to a totall despaire, and a finall refusall of comfort: in others, in a more moderate and well tempered measure not looking upon it as the end, but the meanes; not saying, there is no hope, but yet retaining a lively hope; despairing wretches and damned reprobates, and devils, disquiet themselves: It is a piece of hell, *weeping and wailing, and gnashing of teeth*; but that is their end; this they think is their miserable work, and all their portion they have nothing else to do, but to stand and wring their hands, & gnash their teeth & curse themselves: But now

Rom. 7.22.

there are other dejections and disquietments of spirit occasioned thus; the soul considers it self as a sinner, and looks upon it as its duty, to put its mouth in the dust, *if so be there may be hope*; it doth not give all over for lost, but sayes (with *Ezra*) though secretly to it self; there is hope in the God of *Israel* concerning this thing; yet even this may be sinfull, being. 1. Either not upon a right ground Or, 2. Not ordered in a right manner, there not being a due measure kept. And hence ariseth, now, my second distinction of dejections, and disquietments of spirit: first, *they are such*, 1. *Either as they are accompanied with, or tend to despaire.* Or, 2. *Such as though they be troubles to the minde, yet do not banish hope*: but yet the soul retains hope in God; and such was *Davids*, in the text which I have read to you: *Hope still in God, for I shall yet praise him*: now having premised these two distinctions, to which all sorts of disquietments and dejections of spirit may be referred; (they being, *either for things temporall*, or for things *spirituall*; either such as are *without hope* or such as are accompanied *with hope*,) I shall in the next place, for the comfort and stay of such Christians as labour under the burdens of spirit, propound such considerations or positions, as shall contain the truth, concerning all sorts of dejections, and disquietments. I shall give you the truth in ten positions; two of them, shall properly concern disquietments of spirit, for things temporall, four of them shall properly concern those disquietments, that are for spirituall things: four more, shall concern both sorts, joyntly.

10 Positions.

Sect. 2. 1. Position.

The first Position shall be this, *That true believers may at some times, and in some measure be troubled and disquieted, for temporall things*. I shewed you before, that the cause of disquietments of spirit for things temporall, is some temporall evill. 1. Either really feared and apprehended. Or, 2. Really inflicted, and felt: whether it be a privative evill, which consists in the absence, and want

want of ſome conceived good, which the creature apprehends would be a ſingular ſutable good for it; and not being able to obtain it, either not preſently enjoying it, or, fearing it ſhall not be able at all to enjoy it; it may cauſe the Chriſtian a ſecret diſquietment and diſcontentedneſs of ſpirit; or, whether it be a *poſitive evill*, which is ſome burthen, that either for the preſent inſtant it groanes under, or elſe ſees, by an inevitable providence, ſo neer hanging over its head, that there is no avoiding it; I ſay, for either of both theſe, even Gods own deareſt [illegible]nts, through the weakneſs and corruptions of their natures, *may be diſquieted*. This is plain, from many places in Scripture, and many preſidents of Gods holy ones: if *Rachel* want children, *Gen.* 30. 1. ſhe will be diſquieted for it; and in a great diſquietment of ſpirit ſhe comes to *Iacob*, and cryes, *Give me children, or elſe I dye*; ſhe apprehended that children were a good, and a ſutable good for her, as *Iacobs* wife; Now wanting this, ſhe is diſquieted: *Elijah*, another holy perſon, yet we ſhall finde him in a diſquietment of ſpirit, in the 1 of *kings*, 16. Chapter the 4. verſ. *Iezebel* had ſent a meſſage to him, threatning his life; he goes into the wilderneſs, verſ. 4. and comes and ſits down under a juniper tree, and *requeſted of the Lord, that he might dye*; and ſo verſ. 10. and verſ. 14. The evill was a temporall evill, his life was aimed at; yea and it was not evil preſently inflicted, and really felt, but only impending; and he thought he could hardly avoid it, He knew, if *Iezebel* catcht him, he ſhould dye; and he thought there was, in an humane eye, no rational probability of his eſcaping her bloody hands long: this works upon his ſpirit, and hatcheth a diſquietment in him: For evils really inflicted, we have many inſtances; as *Iob*, in what ſad diſquietments of ſpirit do we finde him, euen for his outward troubles and afflictions, as well as for his inward ſufferings? we finde alſo the like in *Iſaiah*, and *Ieremy*, in regard of the ſad errands that God often ſent

Gen. 30. 1.

1 Kings 19. 4.

them upon, and the inefficaciousnes of their Miniſtery: Many alſo are the inſtances of *David*, in his ſeveral Pſalms compoſed in the times of his Outward Troubles; whether occaſioned from the Perſecution of *Saul*, or the Rebellion of *Abſalom*. And ſo for *Ionah*, what a ſtrange diſquietment and diſtemperature of ſpirit, do we finde him in, in the fourth chapter of his Prophecy? and what was the cauſe? but 1. One while the feared evil of the obloquy of a falſe Propher. 2. Another while, the incumbent evil of the Gourds being taken away. Theſe ſo diſtempered him, that he is angry with God. 2. wiſhes to die, was diſpleaſed exceedingly. Nay we may ſay, that even the Lord Jeſus Chriſt was diſquieted, with the really apprehended fear of death, his ſoul was troubled, *Ioh* 12.12.27. he was in an agony, he prayes twice, though his was ſuch, as no ſin accompanied it the was not diſquieted like us, becauſe without ſin. Thus you ſee, the pretious ſervants of God may be diſquieted for temporall things: I put in, *Some times*, and in *ſome meaſure*; for this diſquietment of ſpirit for temporall things, is not a conſtant temper in a gracious Soul: nor will they at all times be troubled, though there be the like occaſion. *Rachel* was a great while patient, before ſhe cryed out. *Elijah*, at another time, told *Ahab* to his teeth, that he was the man troubled *Iſrael*. *Iob*, at one time, keeps his ſpirit quiet, in the midſt of all his loſſes, and contents himſelf, to think, that the Lord took no more then he gave: and ſo *David*, and the reſt; but at ſometimes, they may be ſo diſquieted. You will ſay, *What times are thoſe?* Truly, it is hard here, to give a ſet and ſtanding Rule: but in ſhort, thus; *when corruptions are high, and temporall croſſes are ſad and long, and the Lord permits Satan to do miſchief*. But that which I chiefly aymed at, by the word, *Sometimes*, was, That the Chriſtians is not alwayes diſquieted, but at ſome rare time he may; yea and I put in, *In ſome meaſure too*: not to deſpair, and caſt away his confidence in God; no, nor yet to forget God.

Jon. 4. 1, 2, 3, 5, 7, 8.

John 12. 27.

Cant. 1.

Cant. 2.

God. *All this have I ſuffered,* (ſaith the Pſalmiſt) *yet have I not forgotten thy precepts.* But of this I ſhall ſpeak more hereafter, when I ſhall come to ſhew you the difference betwixt the ſervants of God, and wicked men, in their diſquietments.

I now paſſe from this, to a ſecond Poſition: And that is this;

2. Poſition.

That all diſquietments of Spirit in the ſervants of God, for things externall, or temporall, are ſinfull. I do verily beleeve, both *Rachel*, and *Eliſah*, and *Iob*, and *David*, and *Ionas*, and thoſe other ſervants of God, which we read of in Scripture, that were diſquieted for worldly things; I ſay, I do verily beleeve, they all ſinned in it. For *Ionas*, the caſe is plain. Now the grounds of it are plain enough: for firſt of all, *the cauſe and mother of ſuch a diſturbance, is ſinfull.*

What is the ground of any Chriſtians diſturbance, for temporall things? Why ſhould a Chriſtian walk with a diſquieted ſpirit, becauſe he hath loſt a friend, or loſt an eſtate, or cannot obtain ſuch a thing as he deſires?

Surely, the ground is; 1. *A want of contentation in God.* It is the great duty of a Chriſtian, ſo to be taken up with God, and filled with him, that he ſhould deſire nothing elſe beſides him; but think it is enough, and a miracle of mercy, if God continues himſelf to the Soul, though it want every thing elſe: to look upon God as a portion, and a ſufficient portion for us, *Pſal.* 73. 26. *God is my portion for ever*, Pſal. 119. 57. *Thou art my portion, O Lord*: and ſo, Pſal. 142. 5. Now if this be the great duty of every Chriſtian, to look upon God as his All, his portion, his enough; (as he is not worthy of God, that does not:) Then whatſoever in a Chriſtian argues a ſpirit contrary, is ſinful. Now all diſquietments of ſpirit are contrary, and argue diſcontentation of ſpirit, Pſal. 37. 7. *Truſt in the Lord, be ſilent to him.* Why art thou diſquieted? becauſe thou haſt loſt ſuch a friend? if there be ſuch a contentation in

1.

Pſal. 73. 26.
Pſal. 119. 57.
Pſal. 142. 5.

in thy ſpirit, that if thou haſt neither father, nor mother, nor friend left thee, yet thou wouldſt rejoyce in God, and ſay, he is ſufficient for me.

2. As they are bread for want of faith and contentation, (being creatures of corruption and putrefaction, (ſo they are, likewiſe, accompanied with a *conſtant rebellion againſt God*: what is thy whole work of diſquietment of ſpirit, in effect, but a ſaying, *God hath not dealt well enough with me?* If he had, I ſhould obtain ſuch a thing, ſuch a good, as I deſire; I ſhould not have known ſuch an Evil, which I fear or which I feel. Mark here, how the poor clay ſayes to the Potter, *Why am I thus?* how folly would be a teacher to infinite Wiſdome! God ſayes, by the wiſe diſpenſation of his providence; It is better for thee to be without, then to have ſuch a father, ſuch a mother, huſband, wife, childe, eſtate, comfort: Thou ſayeſt, no, it is not better.

Queſtion. But you will ſay; *How doth God ſay to me, It is better for me to have ſuch an Evil, then want it? or be without ſuch a friend, or ſuch a good, then have them? or how do I ſay to God, It is not better, I ſpeak nothing?*

Anſwer. To thee firſt, Thou ſayeſt; Ay, if I knew God ſaid ſo to me, it were ſomething, but I do not know it. I anſwer, he doth not ſpeak, *voce* but *re*; not by a lively voice but by his dealing thus: God hath given this as a ſtanding rule; *No good thing will he with-hold from them that live uprightly*: Take this (ſaith God) for a ſtanding principle, and generall rule; and ſo, *Mat. 6. 33. All theſe things ſhall be added to you*, viz. to you that *ſeek firſt the Kingdom of God, and the Righteouſneſs thereof.* Now God never delivered his mind contrary in any thing; he never ſaid at one time, This is the Rule I will walk by towards you; and afterwards failed in any particular dealing concerning it: So that this Concluſion is to be fetcht, as an undoubted truth of God, from thoſe places; *That God will at no time, with-hold from his Saints and ſervants, that which will be*

Pſal. 84. 11.

Matth. 6. 33.

for

for their good; nor bring upon them what ſhall be for their hurt. This is Gods heart to them that fear him. His thoughts towards them, are thoughts of peace, and not of evill: Though he may chide ſometimes, and ſeem to ſmite his people; though he may tell them, he will not give them ſuch a good thing they ask; nor take off ſuch an evil from them, either as they feel, or fear; Yet we muſt not ſay, God fails of his word: *That no evill ſhall come nigh his people* and that *no good ſhall he with-held from his people* Pſal. 84. 11. But we muſt only ſay this; God hath better Eyes then we; & ſo lay the fault in our eyes, not in Gods truth. Now, by diſquieting our ſelves, we intimate, that we judge the thing is evil, which we diſquiet our ſelves for; or elſe why are we troubled for the feeling of it? we judge that the thing is good which we want, and that the want of it, is an evil to us; or elſe why are we diſquieted? for all know, that it is the Nature of the ſoul of man, to be pleaſed with, and to rejoyce & delight in that, which, it apprehendeth good; not to be diſquieted for it. Now therefore, in being diſquieted for the want of the Enjoyment of ſuch a friend, or ſuch a good thing; or for the feeling, or the fear of ſuch a loſs or miſhap; thou doſt really ſay- *The want of this good is an evill to me*, And *the thing which I am troubled for, is an evill to me: that which I fear* is an evil, or elſe thou wouldſt not be diſquieted. Now, in ſaying ſo, what doſt thou but give God the lye? what doſt thou but make him blind, that thou mayeſt ſee? he ſayes; if I be a God of truth, all my diſpenſations to thee (of which this is one ſure) are good, and ſhall be good, and for good. Thou ſayeſt, They are not; for if they were not, thou wouldſt not be diſquieted for them, and dejected at them: Then it neceſſarily follows; either, 1. That God is a lyer, and hath failed in his word- or 2. That God doth not know what would be good or evil for thee ſo well as thou: and it is plain, thou doſt ſay to God though not in effect: *It were better for me to be in ſuch a condition,* Pſal. 91. 10.

condition, to enjoy such a comfort, and to be rid of such an evil, then not: for otherwise; why 1. Dost thou desire it? Or 2. why art thou troubled for the want of it, if thou didst really judge thy present state, better then that which thou desiredst? it is certain, that the mind cannot be carried out to desire any condition, that it apprehends really worse then that which it is in. So that, in such a disquietment, there is necessarily an effectual calling in Question: 1. Either of Gods truth; or 2. of Gods *wisdome* and knowledge, to discern betwixt good and evil. 3. There is an *Exalting* thy self above God, as if thou knewest better then he. 4. There is a Rebellion against God in the whole distemperature; thou flyest in the face of Providence, and maintainest a war in thy spirit against Gods will.

3. 3. It will appear to be sinful to be disquieted for temporal things; if we do but consider *the effects of such disquietments*: First, what glory hath God by them? But secondly, ordinarily, he hath abundance of dishonour, and is a great loser by them. 1. The spirit is indisposed to duties. 2. Deaded to its close walking with him. 3. Walks not as becomes the Gospel. 4. Is ready to use irregular means, to attain its Ends: do these Effects please God, think we?

4. 1 King. 19. Besides, 4. It appears they are sinful, by Gods continual chiding of his people off such tempers, 1 king. 19. God, sayes to *Elijah*, *what dost thou here? Arise and eat.* To *Ionas*; *Dost thou well to be angry?* To *Ioshuah*; *Get thee up Ioshua, why lyest thou on thy face?* By all these, it will appear, that such disquietments are sinful. The nest-egg, you see, is venemous, & the substance of the act is venemous, and the effect is venemous; and God chides off his people alwayes off them.

Jon. 4.

Josh. 7. 10.

Object. But you will say, *What then, is all sorrow, for want of some good, which we think would be a suitable good for us, or for the loss of some friend, some good, which we thought was a suit-*

a suitable good for us? Or for some evill which we thinke is evill; is all such sorrow sinfull?

I answer: 1. *All such sorrow is not sinfull*; I say, *All of it.* Sorrow is a Naturall Affection placed by God in the Soul, whose object is evill; and could we act it, 1. *purely*, 2. *upon a right object*, it would not be sinfull. *Solut.* 1.

But secondly, *So corrupt is our Nature, that we cannot act such a sorrow, but we shall sin*; either, first, in the *excessive measuring of such sorrow*: or secondly, *in the misjudging of the object*; calling good evill, and evill, good: or thirdly, *In not ordering the sorrow to a right end*, which is the *glory of God.* 2.

Thirdly, I answer; *We may be sorrowfull for such evills, if the ground of our sorrow, be not the evill that is felt or feared, but the evill of sin*; grieving, lest we should have sinned against God, and so have caused him to [illegible] *us the good which we apprehend would be so suitable*: or 2. *To bring such a sensible evill upon us.* 3.

Fourthly, I answer, That *all such sorrow that causeth a disquietment and discontentation of spirit, is sinfull.* For this is a *distemperature* of our naturall affection, and *over-acting* of it; and this is sinfull, for the causes afore mentioned. And now I have done with the second Position: Now, for thy stay Christian, consider, that such a disquietment doth not argue a nullity of faith, or true grace; for even Gods owne dear servants, through the weakness and corruptions of their nature, have often fallen into such distemperatures; But yet, for thy caution, consider, That such disquietments are sinfull, and argue a weakness and imperfection, and a want of that due proportion of Faith, and true grace, which should be found in thee. Take heed, therfore: This is the truth concerning disquietments of spirit, for things temporal and externall: Now, there are other sorts of disquietments, for things spirituall, and internal: but concerning these, I shall speak hereafter. 4.

The Twelfth SERMON.

Psal. 42. 11.

Why art thou cast downe, O my soule? Why art thou disquieted within me? Hope still in God, for I shall yet praise him, who is the health of my Countenance, and my God.

In the Chappel, January the 18. 1648, 49. *Sect.* 3.

Proceed, now, to such considerations, as shall be of further use, to stay up, and comfort a Soul, under disquietments of spirit. I come to such as shall properly concern a Christian, that is disquieted for some internal cause; and upon that score, questions.

3. Thirdly, therefore, *God's own dear Saints may be disquieted for spirituall causes.* Christ himselfe was troubled in Soule. *Joh.* 12. 27. *Now is my soule troubled, and what shall I say?* Nor was the cause of his trouble a meer exteriall cause: because he was to dye; but it was a pœnal satisfaction for the Soul-troubles of Gods Elect: for their sins he suffered that trouble of spirit, which they should have suffered. *David*, and *Heman*, and the Spouse in the *Canticles*, and the Church in the *Lamentations*, are all severall witnesses of this truth. *Paul* though the chiefest of the Apostles, yet meets with a Soul-trouble, *Rom.* 7. 23. they trouble the Lord Jesus Christ, and they must give Christ

Joh. 11. 27.

Rom. 7. 23.

Christ leave to trouble them sometimes, *Psal.* 30. 6. *Thou hiddest thy face, and I was troubled. Heman* is so troubled, that he cannot speak; and it was not without trouble, that the Soul *by night upon her bed, sought him whom her soule loved; she sought him, but she found him not.* It was not without soul-trouble, that when she had given the Lord Jesus Christ an unkind answer, and he withdrew himself, *her Soule failed when he spake.* Soul-trouble is a distemperature, that the believers soul is liable too; and that in three causes: — Psal. 30. 6.

1. *When Temptation is violent.* Christ himselfe was troubled thus: Such winds shake strong houses: believers Souls are often thus troubled: troubled to resist them, troubled for fear they should prevail. 1. Active trouble.

2. *It may be troubled for sin, reflexively.* There is not the holiest Saint living, but hath so much corruption in his heart, that if he casts his eye back upon any duty, any day, any action of his life, he will see cause of putting his mouth in the dust: cause to be troubled, for his troubling the Lord Jesus Christ. 2. Passive trouble.

Or 3. *Troubled for the withdrawings of Gods love,* Psal. 30. 6. *Thou hiddest thy face, and I was troubled*: if Christ be lost, *Mary* is troubled. The frowns of Christ, occasion a sad trouble in that Soul, that is more afraid to offend him, and more carefull to please him, then the dutifullest child is fearfull to offend, or carefull to please its Father. Now in regard that the Saint of God, while he lives here, hath such a body of death within; and there is such a raging Devill without, and in regard he is liable to Gods frown; I say, in these regards the best of believers have had their soul-troubles, for spirituall causes. Libertines condemn all spiritual dejections, as notes of too legal spirits; but as there may be sin in sorrowing and dejection for any cause, so I doubt not to say of their mirth, *it is madness, and of them laughter, what doth it?* From hence will follow for thy comfort; That though thy soul be disquieted, 3.

and that for some inward Evill, either the feared prevalency of a temptation upon thy spirit; or the felt burden of sin upon thy conscience: or the privative Evil of the absence of Gods love (at least so conceived) from thy soul: Thou maist have disquietments, and yet be Gods childe; yea the greatest soul-trouble is ordinarily, in those that love most; the greater their love is, the more is their fear, lest they should sin; the more trouble, that they have sinned, the worse they can want the favour of God shining upon their souls. But I hasten:

4. Fourthly, consider, *All soul trouble, and disquetment for spirituall inward causes, is not sinfull*: Active trouble, questionless, is so far from being our sin, that it is our duty to resist temptations, and struggle with Satan: this is plain enough; but all passive soul-troubles and disquietment is not sinfull, but, in some measure, our duty. I told you before, that grieving (of which trouble and disquietment is but the Effect) is an affection of the soul, placed in it by God, and placed to this or that End, that it might work upon its due and right object. Now, the object of it is Evill, either *privitivè*, or *positivè*; either felt or feared; inflicted, or imminent: now of all evill, sin is the greatest, and truest. Punishments are but evil in the Notion, as they are apprehended by us, but are good in themselves, coming from God, and being but the Effects of his justice. Therefore it is so far from arguing a totall absence of grace, to be at sometimes, and in a due measure disquieted for sin, that it is the Christians duty, and so far from being as a curse, that it is promised as a blessing, *Zach*, 12.10. *They shall look upon him whom they have pierced, and mourn as a man mourneth for his onely begotten son.* The Prophet *Jeremy* complaineth, that God had stricken his people, and *they had not mourned*, Jer. 5. 3. And God commands his back-sliding people, *Joel* 2.12. to turn to him *with mourning*. *Davids* heart smote him, when he had numbered the people. *Peter went out and wept bitterly*, when he had denyed

Zach. 12. 10.

Jer. 5. 3.

nyed his Master; and yet who ever durst say, that either *David* or *Peters* soul-disquietment was sinfull, in the whole? But,

Fifthly, consider, That *Considering the Corruption of our Natures, that cannot act any act of grace, but sin will cleave to it; it is scarce possible, that we should be disquieted, although it be for our sins, (questionlesse, the justest cause of teares in the world;) but we shall sin.* Such poor creatures are we, and so much a power hath the corruption of our natures in us, that we cannot begin any good act, but *if we begin it in the spirit, we shall* manage it, and *end it in the flesh.* Our teares are not Christall drops, but puddle water; but as the water is not miry and dirty in it selfe, but as it is in such or such a place, from whence it contracts dirt and mire, which is mixt with it, and makes the water (clear in its self) to be miry and inseparable from some muddinesse and filth; so it is with the drops of our hearts and eyes for sin, they are Christall clean drops in themselves; but when they come to be dropt from our eyes; and the grieving, which is a Chrystalline liquidnesse of spirit in it self, is seated in our muddy Souls, it becomes filthy and inseparable from some filth or other, which in regard of the diffusive Nature of our corruptions, will necessarily cleave to it. 5. Simile

Now severall waies we may, and ordinarily doe, and scarce can avoid the making of our soul-disquietment for sin, sinfull:

First, *We can scarce grieve for sin, as sin in an abstract Notion, from the hell and punishment that attends it*: ordinarily we have black thoughts of hell, or of some wrong our sin brings us, in our reputation, or in our body; and for this we are troubled. Now although I dare not say, that all manner of consideration of these things in our souls disquietment and grief, be sinful; yet this I am sure, if we eye these most, and grieve most for these, our teares are polluted. We may eye them, as well as the *recompence of reward,* 1.

ward, on the contrary, to lift us up:) but as we ought not to eye heaven, more then Christ in our service of God, lest we value the gold of the Temple more then the Temple; so we ought not to eye the punishment more then the sin; to feel and be disquieted for the one more then for the other, lest we evidence by it, that we are more troubled for our own sake, then for Christs sake. *They shall looke upon him whom they have pierced, and mourn*: It is not, they shall look upon the diseases, reproaches, hell, which they have deserved, and mourn. Now, I say, so great a stroke hath Sense in us, and so great an impression do sensual evils make upon our spirits, while we are in the flesh, that we shall very hardly work up our Spirits into a mourning temper for sin, refined from the drossie consideration of the wages and deserts of sin.

2. Secondly, *We can hardly mourn for sin, and keep our landmarks*. Our Natures are wilde, and we cannot lay the reins upon the neck of any passion or affection, but it will run wilde, and past restraining. There is (saith the Wise man) *a time to mourn*, and *a time to laugh*; and so there is a *measure to mourn*, and a *measure to laugh*: we are alwayes erring on one hand or the other, either through defect or excess; either our mirth must be madness, or our sorrow and trouble must be so. We have lost our judgement, in measuring out any affection or passion; and must either mourn for the casting away of our hope; or so little, that it doth not dissolve the hardnesse of our heart. Now as we say, vertue doth not consist in any extreames, but in the middle temperate acting of any affection or passion; so doth grace teach us to act our natural passions and affections, upon their right objects, but with a due poising, and measure.

Object. O but, may some say, *How may I know, that my soul-trouble, and disquietment for sin, is not too great a measure? is it possible, that so great a sinner, so vile a wretch as I have been, and as I am; that have so many sins to answer for, before*

fore God, so great scores to quit with God, as I have, should mourn too much? Ah, no, no, were my head a fountaine of water, and my eyes rivers of water: could I weep my heart, my eyes out, it were impossible. I have known no measure in sinning, and how can there be a measure set in my sorrowing?

I answer Christian! thou art strangely mistaken: 1 *If indeed, that were the way to quit scores with God, then thou might'st indeed, melt into teares*: But mistake not Christian, couldst thou weep out thy eyes, and heart; couldst thou dissolve thy head, and heart, and knees, into teares, they should not *quit one score*; nor wipe out one sin, Teares pay no debts. I read, that God puts his Saints tears into *bottles*; but I never read, that God had a *purse* to put tears into. I read, God takes notice of his Saints troubles, but never as pieces of merit. Weep thy heart out, a dram of Christs bloud shall be more worth, then pounds of thy tears. Tears have no stamp of infiniteness on them, they will not go for coyn, in heaven: and therefore; *Answ.* 1.

2. Tears may be too much, and too many; especially in four causes. 1. *If they be so many, that Christs handkerchiefe will not wipe thy eyes clean; If thy teares dim thy eyes, so that thou canst not look up to free grace. The issue of thy bloody teares run too fast, Christian, if thou canst not heale it by the vertue that comes out of Christs garment of righteousnesse, toucht by the hand of Faith*: If thy Pot of Passions boyle so fast, that the throwing in the salt of Christs free grace will not allay it; it boyls too fast. They are irregular winds and waves, that will not be stilled upon Christs speaking to them: when thy sorrow wakens thy heart, so that Christs flesh (which is meat indeed) and his bloud (which is drinke indeed) will not strengthen it; when *heavinesse maket thy heart so stoop, that a good word will not make it better.* What is a good word but a Gospell-promise? or a Gospell-truth? Now when thou sufferest heavinesse, so to bow downe thy heart for sin, that thou 2. Pro. 12. 25.

thou art like *Rachel*, *refuſing to be comforted*: though thou heareſt a Goſpell-truth powerfully brought home; ſuch as this, that *Jeſus Chriſt is come into the world*, to ſave ſinners freely; to bring *bread of life*, and *water of life*, to be taken freely, not paying a farthing. I ſay, when now thy ſpirit ſo ſtoopes, that ſuch a good word as this, freſhly brought to thy heart, will not make it better; or when a *Goſpell-promiſe*, ſuch a one as that, *I will heal your backſlidings, and love you freely*; or that, *Matth.* 11.29. *Come unto me all yee that are weary, and heavy laden, and I will eaſe you*; or that, *Matth.* 5.4. *Bleſſed are they that mourn now, for they ſhall be comforted*: when ſuch *good words* as theſe will not make thy heart better, it is ſo dejected with ſorrow, but ſtill thou ſtaveſt them off all, and keepeſt them off at armes length, believe it, Chriſtian, thy ſorrow is too much.

Mat. 11.29.

Mat. 5.4.

A ſecond Rule, by which thou mayſt know, if thy ſorrowes be too much, and exceeding meaſure, is; *If thou findeſt, that they dead, and indiſpoſe thy ſoul to the duties thou oweſt to God.* Sorrow hath an untoward influence upon the ſpirit; 1. *By waking the ſoule in its functions*; drinking up the ſpirits, which are the chiefe Inſtruments of the ſoul, which it uſeth in acting in any acts of communion with, or upon God. It is the nature of grieving, to gather up the ſoule into it ſelfe; and by ſuch a contraction of the ſoul, hinder the out-goings of the ſoul, to any other object: See it plain in *Aſaph*, *Pſal.* 77.2,3,4. *My ſoule refuſed to be comforted; I remembred God, and was troubled, and my ſpirit was overwhelmed: Thou holdeſt my eyes waking; I am ſo troubled that I cannot ſpeak.* I make no queſtion but this was ſinfull; yea, I finde the Holy Ghoſt prompting *Hemen*, to confeſs it, verſe 10. *And I ſaid, this is my infirmity*: here was the caſe; he was in a trouble of ſpirit, and he let it ſo prevail, that he could not *be comforted*; nay he *would not*; *his ſoule refuſed comfort*: he could not ſleep, verſe 4. Well, what ſhall he do? he is reſolved

Pſal. 77.2, 3,4.

resolved he will go *pray*, he addresseth himself to that duty, and *his spirit was overwelmed*: he was so troubled that he could not *speak*; his soul was so contracted into, and so busied in it selfe, that it could not act communion with God. Dost thou finde this, that thy sorrowing for sin doth so drinke up thy spirits, that thou canst not go to Church and hear, thou canst not read, thou canst not pray? &c. I say, this is a sinfull sorrow. It is true, sorrowing for sin, is thy duty: But so are these acts of communion, thy duties too. Now the wise God never so ordered thy duties, that if thou performedst the one, thou alsomightest not do the other: So far as sorrowing fits thee for prayer, and fits thee for duty; so far it is good: but if it comes once to indispose thee, and make thee unfit, it is no sacrifice that God hath commanded, but the sacrifice of a fool.

Third Rule.

A third Rule, by which thou maiest know, if thy sorrowing for sin, and thy disquietment of spirit occasioned by that, be sinfull, is; *If it distempers thy body, and thou findest it robs that of its health, or stomack.* There are too many that have made their teares, their meat and drink so long, that now they can eate nothing else; and look upon the work of grieving and disquieting their spirits through sorrow, as such a meritorious work, that it will justifie self-murther. But, Christian, Remember, That thy God hath said, *He will have mercy rather then Sacrifice.* The Lord hates *Robbery for a burnt-offering*, who hath *required* this at your *hands*? The Lord hath bid thee mourn, not that thou shouldst wrack and crucifie thy body, but only thy lusts: he cals to thee, to weep out thy sins strength and life, not thy bodies strength and life; if it were more pleasure to him, and more his will that thy soule should serve him, *in statu separato*, in a state of separation, sequestred from the body, then, *in statu conjuncto*, in a state of conjunction joyned and united to the body, he could easily command it out. Therefore, if thou findest, that thy soul-disquietment and trouble for thy sin, works up to this mea-

sure, I beseech thee know that it is sinfull.

Fourth rule.

But suppose the nature be so stout; that though the sorrow be great, yet the body is not distempered, nor the soul so weakned but it can do its other duties; yet know this, *that if thy sorrowes be mingled with a dram of pride, they are sinfull*: some have inured themselves to this weeping temper and frame, that they are ready to think, if they have sinned, yet, if they can goe and spend a day, or night, or week or two, crying and beating their breasts; they shall wash out the stain, and pay a price for their sin, that will buy a pardon: what Saint *Paul* saith concerning love, I may here apply, and say concerning faith and Christs blood; *Though* (saith he) *I bestow all my goods to feed the poor, and though I give my body to be burned; yet if I have not charity, or love, it profiteth nothing*; So I say to thee (Christian!) though thou should'st make thy head a fountain of water, and thine eyes rivers of teares, and weep day and night for the sin of thy Soule, yet if thou had'st not the free grace of the Lord Jesus Christ to pardon thee, and the precious blood of the Lord Jesus Christ to wash thee, it should profit thee nothing. Oh but something must be done in order, though not to the meriting, yet to the procuring this pardon and blood; for that I again say, could'st thou break thy heart, and dissolve it into teares of blood, yet if thou had'st not faith, it would profit thee nothing: for *without faith it is impossible to please God*, and he that beleeveth not, *is damned already*: there is 1. *No meritorious cause, in vt.* 2. There is *an instrumentall cause*; but that is *beleeving*, not *weeping* and disquieting thy self: God *delights not in sorrow*, as sorrow; (as Reverend Dr. *Sibbols* notes:) and besides; 3. *It is the spirit of God that must work thy sorrow*, or else it is good for nothing. Now think of it (Christian!) is there no pride mingled with thy teares?

1 Cor. 13. 3

Soul conflict. cap. 22 370.

1. *If thou thinkest to earne out Heaven by weeping*, to ransome the sin of thy soul, by the teares of the eyes, thy

teares

teares are shamefully proud: Christ might have spared his comming down, from heaven to earth; he might have spared his drops of blood, his dreps of bloody sweat in the garden, his soul-trouble, and heavinesse to the death, if the drops of thine eyes would have done it: no Christian, thou canst not weep enough, to quench one coale of hell fire, though thou couldest dissolve thy self into that liquor, it will be but *nitre* and *much sope*, with which when thou hast washed thy self, thy iniquities are marked before the Lord; thy teares are filthily proud, if thou thinkest they weigh as much in the scales of Gods justice, as Christs blood; no, their price is not like that.

2. *Thy teares are filthily proud, if thou thinkest they are as good as faith*: No Christian! God hath exalted the grace of faith above all graces; humiliation is but faiths servant: God is more honoured, and more pleased by a dramm of beleeving, then a pound of teares; a drop of faith, is worth a floud of sorrow. 2.

3. Thy teares are filthily proud, *if they be onely squeezed out of thee, by thy owne endeavours*, and thou thinkest to make them please God, as they are thy creatures? It is written, *They shall look upon him whom they have pierced, and mourn*: But it is first said, *I will pour upon them the spirit of grace, and supplications*; the spirit must do the work, if it please God. Now if there be pride any of these three wayes mingled with thy teares, let them be never so few, and let thy dejection and disquietment of spirit be never so little, yet it is too much: And thus I have shewed you, how disquietment of spirit, even for sin, may be sinfull in the meanes, it may be sinfull severall other waies too, yea, and will in respect of the corruption of our natures; but I pass them over. 3. Zach. 12. 10.

I come now to my Fourth and last Position, that properly concerns such disquietment of spirit, as is for internal causes: It is (I take it,) my fifth consideration.

Consider, *That there is a vast difference between those* 5.

dejections, and disquietments of spirit, which are in the spirits of reprobates and devils for sin; and those which may may be and often are in the Saints of God for it; though (as I have shewed you,) *seldome or never in them, without some sin cleaving to them.* I told you before, that it is a truth; there are some dejections of disquietments of spirit that argue a totall defect of faith, and nullity of grace, where they are found. But I say now (to comfort thee, lest thou shouldst think thine such: there is a vast difference, betwixt those that are in believing gracious souls, and those in them: you will say wherein doe they differ? I answer, they differ in severall things. 1. *They differ, in respect of Gods laying on*; "The coales of the fornace cast upon the reprobates, are dipt in the curse of God; yea, so as in a small affliction (saith Mr. *Rutherford*;) in the miscarrying of a poor basket of bread, and the losse of one poor axe; there is a great law-curse, and an intollerable vengeance, *Deut.* 27.26. *Deut* 28.17, 31. But (as he saith,) what pieces of hell, or broken chips of wrath, as set upon the souls of the Saints, are honied and dipt in heaven, sugred with love; ... "and in the breaking of a sea, of a flood of hell, upon the soule of a child of God; there is a rich heaven of a divine presence, *Psal.* 22.1,89. *Psal.* 18.4,5,6. 2 Again (saith he,) they differ in regard that the Lord layes them upon them, as *Law-demands of satisfactory vengeance, and payments of pure justice*: But to the Saints they are onely medicinall, and trials; though they are punishments for sin, yet justice is mixed with mercy. But I shall not insist upon those differences, which are in respect of *Gods laying on*; for by them, a Christian cannot discern or discover what his be: But I shall mention some other differences, and such as a Christian shall be able to discerne, and by which he shall be able to discover, the nature of his soul-trouble.

Ruth dying

Deut. 27 26
Deu. 28 17, 31.
Psal. 22. 1, 8, 9.
Psal. 18. 4, 5, 6.

First of all, *It is true, the reprobate and damned are troubled*

troubled for sin, but not for sin, chiefly, as sin; it may possibly be, that thy disquietment of spirit is in regard of some mixt thoughts of hell, as I said before; but yet sin is thy chiefest burthen. *Dives* in hell was troubled, but, what was the busineſſe? O! he was in thoſe flames, where he wanted a *drop of water to coole his tongue*, bid but *Lazarus* fetch some water to coole his tongue, and he will have some ease. So reprobates are sometimes troubled for sin, but it is, because they see a black cloud of hell, ready to empty it self upon their soules and bodies for ever; they are most troubled for the effect, not for the cause: they see more evill in hell, then in sin; yet *Dives* had some sence of sin, and respect to it, for he would have had *Abraham* to have sent some body to his brethren *to warn them*: mark yet, what was he afraid of his brethren for? *Lest they should come into those flames*; not lest they should sin against God, so good a God, &c. Now Christians are your soules troubled for sin? and though I cannot but say, hell and the thoughts of that, startle you a little; yet your chiefest trouble is, that you have sinned; you see more bitternes in the cause, then in the effect; be of good comfort, your trouble may consist with true grace and faith. Luk. 16.

Secondly, *The soul-disquietments, of the Devils, and reprobates for sin, is mixed with dispaire.* Death feeds upon them, disquietments eare them up, they are lockt up into a dungeon of dispaire, into which the Sun of righteousnes darts not, so much as one beame of hope; they say *there is no hope*; they looke upon disquietment as their work, and a sad work too, accompanied with a totall finall dispaire; you are disquieted for sin, and your soul is troubled, and heavy to the death; Ah, but you say, *There is hope in the God of Israel, concerning this thing.* Heark, dispair away, *Lam.* 3. *He putteth his mouth in the dust, if so be there may be hope*: there is not the least beame of *hope*, shining in the hell of the damned, not yet 2. Lam. 3.

yet into the hellish soule of a reprobate, once awakned with the terrours of the Lord.

Object. *Ob.* O but you will say, *Ans!* *I am even out of hope sometimes.*

Answ. *Answ.* It is not long life comes again presently; though you be sad, yet you are; 1. *But disputing sometimes*, and saying, is there any hope for such a sinner, not denying it? 2. If you say *in your haste*, sometimes, there is no hope; yet it is but rashly, not upon that grounded *knowledge* and *experience* the damned speak. 3. *You are not long without all hope*, though without such a stedfast hope as you desire; though the anchor be weake, yet it is an anchor; is this your case? your disquietments widely differ, from such as argue no faith and grace, in those that are damned.

3. Thirdly and Lastly, the *disquietments of reprobates and damned ones*, are accompanied with quarrelings at *divine justice*; *raging*, *blaspheming*, *expostulating*; *those in the Saints* (though deep) are accompanied. 1. *With a clearing of Gods justice*; *The Lord is righteous, for I have rebelled*, *Lam.* 1.18. 2. With an *humble submission to divine justice*, Lam. 3. 28. He sitteth alone and *keepeth silence, because he hath borne it upon him*, verse 29. *he putteth his mouth in the dust.* 3. *With a praising God*, Lam. 3.38. *Out of the mouth of the most high, proceedeth not evill and good*, Job 1. 21. *Blessed be the name of the Lord.* 4. *With a carefull conscientious holy walking*, Lam. 3. 40. *Let us search and try our wayes, and turn again to the Lord.* 5. *With a complaining and confessing to God, and seeking of his face*, Psal. 77.2, 3. Lam. 3. 41, 42. *Let us lift up our hearts with our hands unto God in the Heavens; we have transgressed and rebelled, thou hast not pardoned.* Reprobates and damned wretches, can blaspheme, and sin in their disquietments, but they cannot *search and try their wayes*; they can complaine *of God* wretchedly, but not complain *to God* humbly; they can mouth

Lam.1.18. Lam.3.28, 29,38.

Job 1.21.

Psal.77.2, 3.

mouth against divine justice, but not put their mouth in the dust, and submit to it. Now therefore are these five things, or any of them, the attendants and concomitants, or effects of any disquietment, fear not O Christian! they are not such as argue a total want of faith and grace, but such as argue a great measure of it. And so I have done with this sixth consideration; and with all those positions, which properly concern such soul-disquietments, as are for internall causes: four other remaine, which joyntly concern both, and all sorts of disquietments. But of them (by the blessing of God) hereafter.

THE

The Thirteenth SERMON.

Psal. 42. 11.

Why art thou cast downe, O my soule? Why art thou disquieted within me? Hope still in God, for I shall yet praise him, who is the health of my Countenance, and my God.

In the Chappel, January the 24. 1648, 9 7.

Proceed to such considerations, (for the comforting of a poor soul, under disquietments of spirit,) as concern all sorts of disquietments. I shall propound four of them.

Seventhly (therefore) consider, *That of those that have true grace in them, Some Christians may be more disquieted, and more oppressed under disquietments, then others are*; and therefore thou hast no ground to think, thou hast no truth of faith or grace in thee, because thou walkest in heavinesse, and sometimes more then others of Gods Saints, whether the disquietments be for things temporall, or spirituall; there may be a graduall difference in the Christians, yea in the same Christian at different times; the same measure will not take the length and breadth of every Christians spirit.

1. *There may be a differenee, in dispensations*, causing them; God doth not measure out to all his Saints, affliction

1.

fliction and troubles in the same proportion: one hath an *Omer*, and another an *Ephah*; only herein they agree, that he that hath but a few, hath no want; and he that hath many, hath none over; commonly all the Saints goe to heaven, through the valley of teares; but some goe but knuckle-deep, others knee-deep; Some so deep, that did not Christ by an extraordinary miraculous hand hold up their head, they could not but drown. All the Saints of God must endure the crosse; and in conformity to the Lord Jesus Christ, carry some pieces of it; but now the Lord gives some, but a chip or two of it, others have a whole beame, halfe of it others have, as much as makes them groan; and did not Christ doe as much for his Saints, as *Simon* did for him, the weight of the crosse would crush them; the spirit of a man, cannot bear his infirmity for outward crosses: *Jonas* lost but a gourd, he had but a chip to bear; *Job* lost children, estate, health, all almost he had to lose (but his life:) and so for inward afflictions; all the consciences of the Saints, have lashes some times, but some have but one, or two, or three: other the Lord deals with, as the *Jews* with *Paul*, they receive *forty stripes save one*, and that once and again: they are not consumed, they are kept from hell, that is all: some the Lord set one terrour upon, others the Lord flounces with all his terrours: terrours hit some by stealth, but the terrours of God set themselves *in array* against *Job*, *Job* 6. 4. The terrours of the Lord hit some on one side, but they were against him *on every side*, *Job* 18. 11. they smite some, and return not again; but they were turned upon *Job*, and *pursued him as the winde*; some are scared with terrors, but *Heman* was distracted with them, *Psal.* 88. 15. Some are forsaken by one friend; *Job* saith, all his inward friends abhorred him, *Job* 19. 19. Some suffer so, that you may tell two or three of their bones; but *David* suffered so, that one might tell all his bones, *Psal.* 22. 17. Now, no wonder if the knife that cuts

Iob 6 4.
Iob 18.11.
Iob 30.15.
Psal.88.15.
Psal.22.17.

one, be sharper then that that cuts another, if the wound be deeper. The effect is, *secundùm virtutem causæ*, according to the power of the cause. And as God, in his dispensations, may be a greater Active cause to one, then to another; so he may be a greater permissive cause to one, then to another.

2. As he may lay more outward crosses, and more inward terrours upon one, then another; *so he may suffer the Devil to be more busie by his inward temptations with one, then with another.* Concerning *Job*, he may say, *Job* 1.12. *All that he hath is in thy power.* Concerning another of his Saints, he may so rebuke Satan, that he shall not touch them at all. Some may have the Protection of the Church of *Philadelphia*, Rev. 3.10. To be kept *from the hour of temptation*; or of the *Corinthians*, 1 Cor. 10.13. *To have no temptation befall them, but such as is common to men*; whiles others, *Jam.* 1.2. *fall into divers temptations.* And it is no wonder, if while they be in manifold temptations, they be in heaviness, 1 Pet. 1.6. Some have but an hour; others, perhaps, with the Lord Jesus Christ, are *forty dayes tempted by the Devill.* Now no wonder, if the Lord lets the Devill but switch one with a cord, and lets him thresh another with a flail. If the Lord suffers the Devill to have but one blow at one, and forty at another, I say, then it is no wonder, if that the one be bruised, and the other have not a mark seen in his spirit; if the one be in much heavinesse, the other in a very little or none at all. There is a difference in the Extrinsical cause.

2. *There may be a difference in the Extrinsicall cause; and that either in the meritorious cause, or, the concurring cause.*

1. In respect of the *meritorious cause*, *the first cause of Disquietments* for spiritual causes. The meritorious, occasioning, first cause, is, *Sin.* Now, though the best of Gods Saints have sinned, and hath sin enough to make him spend all his dayes in bitternesses; yet some may have been guilty

guilty of *greater transgressions* then others; they have greater loads upon their spirits, they have been more prophane, and have more dishonoured God: and though they know, that the Lord hath made their *scarlet sins as snow*, and their *Crimson sins, as white as wooll*, yet they cannot but walk heavily, to think; Ah, that they should be such wretches, so prophane, so unclean, so vile; it may be, another Christian hath been, from his youth upward, more civil; and though he hath a great deale of sin, yet he hath not, in so high a manner, dishonoured God; by such sins as are called, sins, *Vastantia conscientiam*, wasting the conscience; or as *Tertullian* cals *Peccata devorantia salutem*, sins that have devoured Salvation, as it were: For the most part, it is so seen, that those that have been exceeding prophane, if the Lord doth bring them in, yet they *walk heavily*, and they are ashamed to lift up their head; they walke softly all their dayes. Thus it was with *David*, after he had fallen into those great sins of murther and adultery. Thus it was with *Peter* after he had denyed his Master. You do not read any where, of such a confident spirit, again; ever after. And *Paul*, 1 *Cor.* 15. 9. Christ, (saith he) *was seen of me, as of one borne out of due time. For I am the least of the Apostles, not meet to be called an Apostle; because I persecuted the Church of Christ.* When *Hezekiah* had sinned that great sinne, of which the Lord made him sensible, *Isa.* 38. Mark what he saies, ver. 15. *I shall go softly all my yeares, in the bitternesse of my soule.* I will not say, but sometimes, when the Lord calls in one that hath been a great sinner, very prophane, but that yet the Lord may ease his spirit, and take off the load that would lye upon it, whom he hath some great employment for him, that such a dejected spirit would very much indispose him to, & make him unfit for; or for some other wise end of his own: I only speak of what, ordinary, is to be seen, as the cause of such differing tempers in Gods holy ones. Isa.38.15.

But yet secondly, there may be a *Difference in respect of Nature.* I shewed you before, that Nature concurs much in helping on disquietments of Spirit: And that there are two sorts of Natures, that are most apt to them.

1. First, *Such as are more Melancholy Serious* Natures. Some Christians are made of clay, and some of sand, though they be all of earth: Some are of more sandy, light, moveable dispositions, that nothing fixeth so much upon, as it doth upon others. Others are of a more serious Melancholy disposition, that every thing cleaves to. Some spirits feed more abroad, and some feed more at home. Now for Christians, whose tempers dispose them to feed within doores, and work most within themselves; it is no wonder, if when a disquietment fixed upon them, if it taketh a deeper, and keepeth a longer impression, then upon others.

2. Secondly, *Some Christians are of a more tender Nature then others*; That will cry more for a cut finger, then another will do for a broken leg: that will grieve more for the feared loss of a friend, then others will do for the apprehended loss of their lives, and all that they have. Now it is no wonder, if such a Christian be more disquieted then thou art: perhaps his Nature is more impressive then thine is; thy Nature disposeth thee better to bear a blow, then his doth him. Thus there may be a difference in respect of the Intrinsical causes.

3. But Lastly, *There may be a difference in respect of grace.* That excessive disquietment is a corruption, is granted; be it for what cause it will. Now corruption is to be resisted not by any power of Nature, (for nothing destroies its own flesh:) but it is to be resisted by a power from above; from the grace of God: and according to the power of grace, will be the power or weakness of corruptions; and of this corruption, as well as any other. Now Grace is either, 1. shining upon us: or 2. Acting in us.

1. *Possibly, Some Christians may have more shinings of grace upon them, then others have*: and if the Sun shines brighter upon one place of the Earth, or in one part of the heavens then another; it is no wonder, if that place of the Earth be more dry then others; and that place of the heavens be more free from clouds, then another: so if that some Christians have more shinings in of love, more cordials then others, it is no wonder, if their souls be not so wet with sorrow, as others are; if their souls be not in so many sad fainting fits, as others are; or if the same Christian, at some times, have more shinings then others, it is no wonder, if at those times, they be not so disquieted, as others are, or themselves are at other times. *Can the children of the Bride-chamber mourn, while the Bridegroom is with them?* Or can they mourn so much, when the Bridegroom is with them, as when he is from them? and there may be a cause of thy unevenness in thine own spirit; or thy unsuitablenesse to others, in this respect.

2. There may be a difference in respect of the *Actings of Grace*; and that in two wayes.

First, *Possibly, some Christians and those whom thou wrest, and mis-judgest thy selfe by, have been exercised with crosses from without, and troubles from within, and have got out of them.* Their life hath been a life of troubles, and grace hath got the day. Now thou never knewest before, perhaps, what a disquietment meant, that thy grace is but beginning to struggle with these weeds; and dost thou expect, that art a green souldier, to be no more troubled at the sound of the drum, and alarm of the trumpet, and noise of the cannon, at the prancing of horses, and glittering of spears? I say, dost thou expect to be no more troubled, then those that have been inured to these, by service in these wars, many a year?

2. Again, *Possibly, the Lord doth, in a greater measure, give a proportion of strength to another, then to thee*; that though he hath as much cause to be disquieted, as thou hast:

haſt; yet the Lord, for ſome wiſe ends comes in with a more extraordinary meaſure of ſtrength, to ſupport him. God, indeed, hath promiſed to all his people, to be their ſtrength; *Feare not, I will ſtrengthen thee, I will uphold thee with the hand of my righteouſneſſe*: but the Lord hath no where promiſed, that he will meaſure out an equall meaſure and proportion and ſtrength to all. Poſſibly, the Lord may ſee, if he ſhould not ſtep in to help ſome, they would not be fit to do the work which he deſigned them for, *Luk.* 22. 31. The Lord ſaith to *Peter, Simon, Simon!* Luk.22 31. *Satan hath deſired to have you, that he may ſift you, as wheat. But I have prayed for thee, that thy faith may not faile; when thou art converted, ſtrengthen thy Brethren.* The Lord had a deſigne for *Peter* to go about. He had appointed him, to ſtrengthen his brethren; Therefore, ſaith the Lord, Though Satan doth winnow thee, *I have prayed for thee, that thy faith may not faile.* The Lord hath work for ſome of his Saints to do, that none but ſuch and ſuch can doe: he hath ſick ſoules to be viſited, and comforted, weak babes to be ſtrengthened, the tempted to be relieved ſad drooping ſpirits to be comforted. Now who ſhall doe it? ſhall thoſe that are comfortleſſe themſelves, comfort others? thoſe that are weak themſelves, ſtrengthen others? thoſe that lye uder loads of temptations, relieve thoſe that are tempted? Surely, you would ſay, ſuch Phyſitians are like to be of no value. And yet, that *Simon* might be fit to ſtrengthen his brethren, it was, almoſt, neceſſary, he ſhould be weak himſelf. Chriſt himſelf, *In that he himſelfe ſuffered, being tempted, became able to ſuccour thoſe* Heb.2.18. *that were tempted.* And therefore, *Luther* was wont to ſay, three things made a good Divine, *Meditation, Temptation*, and *Prayer*. Now, I ſay, for ſuch or ſome other like reaſons, The Lord may have given ſome ſervants of his, an eaſier labour, then thee, though they have the ſame cauſe.

And thus I have made out my ſeventh Poſition: al-

wayes

wayes remember, *That it is the truth of Grace intitles thee to heaven, not the degrees of grace; whether in its shinings, or actings.* I have shewed you the reasons, why some Christians may walke with more constantly sad spirits, then others; which may be either; because, 1. They do meet with more causes of outward or inward disquietmenes; 2. Or because they have been (possibly) more notorious sinners. 3. And are of more melancholy and tender Natures. Or 4. they have fewer shinings of Grace. Or. 5. Less experiences of the actings of Grace. Or 6. A lesser measure of strength allotted them, to wrestle with the crosse: I come to an eighth Consideration.

8. Consideration. 8. *Though all disquietments for outward Evills, are sinfull*; and we can scarce be disquieted *for sin*, but our disquietment *will be sinfull*; yet *the sin will not amount to so much, as a total Negation of Faith, and true Grace.* This is easily enough made out, if we consider but, first, That *many of Gods dearest servants have been acquainted with these disquietments of spirit*; and that for outward, as well as inward causes: who more then *David*, the man according to Gods owne heart? And the Lord Jesus Christ; but this I shewed, and proved fully; it being my first Position. Secondly, if we do but consider, That *Faith doth not blot out Naturall Affections.* Now, (as I shewed you before) Grief is a Natural affection, and Evill its proper object: and sin is the greatest Evill in the world. And thirdly, if we do but consider, *That it is the best sort of sin in the world to sin, in being disquieted for sin.* If we could call any a good sin, this should be it: it is the most innocent injury can be done unto God, to be too much grieved that we have injured him. Now, if every wilfull and presumptuous sin against light, and against knowledge, will not amount to such a heighth, as to argue a totall want of faith, and true grace: certainly this sin will not.

First of all, It is not one, but *it is a sin of Ignorance*;

it

it may be thou didſt not know this was thy ſin; if thou hadſt, thou wouldſt have avoided it.

Secondly, It is but a ſin of *weakneſſe*, perhaps. Thou chideſt, perhaps, thy ſelfe for it; but thou haſt a nature of ſuch ſoft wax, that if any ſeal be ſet upon it, it runs into it; a Nature ſo tender, that every laſh pierceth thee. Now to both theſe, Hark what the Apoſtle ſaith, *Heb.* 4. 15. *For we have not an high Prieſt, which cannot be touched with the feeling of our infirmities, but was in all things tempted like as we are; yet without ſin*; and Heb. 5. 2. *He can have compaſſion on the ignorant, and on them that are out of the way; for as much as he alſo was compaſſed about with infirmity.* That ſinning that doth argue a want of Faith, and a nullity of true grace, muſt be, 1. *A wilfull and preſumptuous ſinning*; 1. Againſt *knowledge* and *light*, 2. *Continued* in, 3. *Delighted* in. And therefore thou mayeſt be comforted, Chriſtian, though thou doſt find thy ſelf diſtempered with diſquietments, either for external or internal evils, felt, or feared; yet it will not argue a total want of faith and true grace: no, though it be ſinful. I come to a ninth Poſition.

9. Conſider, *That true Faith cannot conquer them altogether*: 1. It cannot *blot out Nature*: That I ſhewed you before, it is not its work to root out nature, but to ſubdue it to grace. 2. *It cannot conquer all the corruption, that will cleave to the acting of this Affection.* It is the ſame, that I told you, concerning fears: and as Faith is not able, wholly, to take away the diſtemperature of our affection of fear; ſo neither is it able, wholly, to ſubdue the diſtemperature of this affection of grief.

For firſt of all, *It hath ſo ſeemed fit to the wiſdome of God*; (who could if he pleaſed, have expelled corruption out of the hearts of his Saints, root, and branch;) yet it hath ſo ſeemed good to him, that there ſhould be a body of death in us; and this body of death is not a garriſon of ſin in one place of the ſoul, but a ſprinkling in every part.

Now

Now this he hath left: 1. *That he might keep his Saints humble, for their black feet.*

2. *That he might keep their grace in continual exercise;* God loves, sometimes, to see Grace fight and conquer.

3. *That he might make his Saints see where their chiefe strength lies, and live in a constant dependency on him.*

4. *That God might finde Christ work,* Joh. 2.2. If we had no causes to plead, what need we have an *Advocate* continually entertained in the Court?

5. *That we might know heaven to be the only priviledged place;* therefore we are arrested, here, oft-times. Now God having for these, and severall other wise ends, ordained, that while we are here, we should have a *body of death, Rom.*7.23. not a member, but a *body of death;* Sin: some sin cleaving not to this, or that member: or this or that faculty and power of the soule, but all, and every faculty and power of it. Faith cannot make a full conquest; no, not of the corruption, that cleaveth to the Acting of every Affection, or any power of our minds.

Secondly, *If it could, then we might, in something, be perfect.* Our affection of grief would then be perfect; if we could: 1. Act it certainly, on the right object; and secondly, in a right manner. And then we should have nothing in part. For *when that which is perfect, shall come; that which is in part, shall be done away.* But while we are here, we are imperfect; we are *in part,* 1. Cor. 13. 9, 10. And if we should be perfect in the acting of one Affection, and power of our souls, and not another; we should have *a piece of new cloth, sewn into an old garment:* which cannot be in Gods works. By these arguments it doth, and by divers more it might appear, that it is not in the power of Faith, and true grace, wholly, to conquer the corruption of our grief, any more, then of any other affection. But I hasten to my last Conclusion,

Let now thou shouldst favour thy selfe in these distem- 10. Consideration.

peratures of ſpirit, which through a little inuring cuſtome, will (as well as any other) grow pleaſing corruptions to our ſpirits: Conſider, *That though it be not in the power of Faith, totally to prevent theſe diſquietments, nor, alike, to order them in all, nor yet to conquer, fully, the corruption of them in any; yet it is the Nature of faith and true grace, where-ever they are found, to be hacking at them, and labouring to ſubdue them, and to calme the ſoule unto God.* This I will firſt prove to you, and then ſhew you the manner of Faiths working to ſtill theſe waves.

1. Firſt of all, *If you do but conſider the oppoſition of them, to the Nature of Faith.* Faith is the Soul's eye; theſe are the ſoules darkneſſe, *Iſa.* 50. 10. Faith is a *reſting*; theſe are diſquietments. Faith brings forth Joy, and lifting up of the head, *Rom.* 5. 2. Faith bids the ſoul *Look upward*; theſe bend the head downward; Faiths face is towards heaven, the face of theſe is towards hell; Faith ſayes, look this way; theſe ſay look that way; Faith ſayes, look upward to Chriſt; theſe ſay, no, it is no matter for looking to him, there is no proſpect that way, look downward into thy ſelfe; are not theſe two contrary? Now grant me but, that faith is, 1. A working faith, 2. A lively Faith; and it will neceſſarily follow, that where-ever true faith is, it will be ferriting out this diſquietment; you ſee here is no agreement at all, and *can two dwell together, except they be agreed?* yes they may, but not very quietly; there muſt be expected a continuall ſcolding, and quarrelling, and wearying out one another; true faith is 1. Lively; and 2. working, 3. yea it is a work with power; now if ſo, what ſhall it work upon, but its oppoſite, labouring to expell its enemy?

Iſa. 50. 10.

Rom. 5 2.

2. Secondly *As faith and diſquietments* have contrary natures, ſo they alſo drive on contrary deſignes, yea deſignes as contrary as can be; I ſhall a little ſhew you how. 1. *Faith drives on deſignes to ſtill the ſoule, and to make it ſilent unto God,* Pſal. 46. 10. *Be ſtill, and know that I am God,*

God, Psal.37.7. *Rest in the Lord* or, be still unto the Lord. 1. Faiths design is to create a stilnesse and calme of spirit in it selfe; the fruit of it is peace and establishment; *if you believe you shall be established*; being justified by *faith we have peace with God*, *Rom.*5.1. and from a peace with God, followes a calmnesse of spirit, which is peace of conscience, by a necessary consequence: now the very work and design of disquietments, is to coile and trouble the spirit, to create winds, and raise waves. 2. *Faiths design, is to keep the spirit silent to God*; that is, submissive to, and contented with this dispensation, whether outward or inward; but the designe of disquietments is, to put the soul into a murmuring and rebellion against God, as I shewed you before.

Psal.37.7.

2 Chro.20. 20.

Rom.5.1.

A second *design of faith is, to carry up the soule out of it self, into the armes of free grace in Jesus Christ*: And this indeed is the maine design of faith, to turn every eye upward, to shew the soul an heighth above the heighth of its sins: A Christ exalted upon the throne of free-grace, wrieing pardons with his own blood, and delivering them to his spirit to seal, compassionating our infirmities, accepting the unworthy, justifying the ungodly, sanctifying the unholy, doing all for his owne name sake: interceding for the guilty, advocating for sinners, and all for nothing: faith sayes, look up upon him that was pierced, upon him that pardoneth iniquity, trangression and sin; Faith is Christs chief Agent here upon earth: but now, the design of disquietments and dejections of spirit, is a clear contrary one: Their design is to teach the creature, to look altogether downeward, to think all is lost, when creature-comforts are lost; when sense is lost, they teach the soul to look downe to hell, and see fire and brimstone for sinners; and to look down into it self, and see it self unholy, uncleane, a vile wretch, both by nature, and in its life. Here are two directly contray designes.

Thirdly, The *design of faith is, to make the soule laugh*

and therefore rejoycing, is every where given as the fruit of faith, *Rom.*5.2. *Rom.*12.12. *Heb.* 3.6. *Hab.*3.18. and [rejoyce] is every where the precept of faith, *Psal.*33.1. *Isa.*41.16. *Joel*2.23. *Phil.*3.1. *Phil.*4.4. And to this end, Faith brings nothing but glad tydings to the Soule. It applies Gospell-doctrine to it. But now, the design of disquietments, is, to add affliction to affliction, and to keep up flouds of sorrow and griefe in the soul, to keep it still under water, and duck it over head and ears. And to this end, they bring nothing but sad news to the soul. Thou hast lost all, all thy comfort and content: Thou art in danger of hell and wrath; Thy great sins will be thy ruine: This is the language of them to the soul. Now thus it appears, by the contrariety that is in the Nature of disquietments, to the Nature of Faith; and that is in the designe of disquietments, to the designes of Faith; that wheresoever true Faith is, it will be labouring to subdue and conquer disquietments. But you will say, How doth Faith do this? And which way shall I take, to set my Faith on work to do it? But to this, I shall speak hereafter, if God grant me an opportunity.

THE

The Fourteenth SERMON.

Psal. 42. 11.

Why art thou cast downe, O my soule? Why art thou disquieted within me? Hope still in God, for I shall yet praise him, who is the health of my Countenance, and my God.

I Proceed, now, to shew you, how faith killeth disquietments of spirit in a gracious soule; and that it doth by severall works; that it hath power to worke upon the Soul.

In the Chappel, February the 15. 1648, 9.

1.

Faith, *It is Faiths work, to perswade the Soule of severall things; by which something is done, in order to the calming of the troubled spirit.* Faiths work in perswading, is to beget in the soul a good opinion of God; for we are all ready to transgresse without a cause, by entertaining hard thoughts of a gracious God. Now Faith begets in our soules a right understanding of the Nature of that God, who hath said, *I know the thoughts that I think towards you, they are the thoughts of peace, and not evill*: In order to this worke, Faith perswades the Soule 1. Of Gods power and mercy, 2. Of Gods providence and care, 3. Of Gods truth and faithfulnesse: It is jealous; a sinfull

sinfull jealousie of God, that is the cause of all disquietments; either an ignorance of God, or jealous hard thoughts of him, either not knowing what he is to the soul, or suspecting he will not be that which he would and should be; and which he hath said he will be.

1. Now Faith in the disquieted Soule: 1. *Perswades the soul of the fulnesse of sufficiency, power and mercy, that is in God*: as for example; suppose the Christian be disquieted for the loss or want of some temporall good thing; as *Elijah*, *Rachel*, and *Jonas* were. Now, saith faith, hath the Word of God said, *I am God Al-sufficient for thee*: hast thou not read, what enough there is in God? hast thou lost a father? dost thou not know, that God hath taken upon him, the name of that relation, to shew thee, that for his Saints, he hath all the comfort of that relation? hast thou lost an husband? and dost thou not remember, that God hath said, *Thy Maker is thy Husband*? And *I will betroth thee unto me*, &c. hast thou lost a son? and is not God instead of ten sons to thee? hast thou lost an estate? and dost thou not know, that the Word of God sayes; That *All is thine, while thou art Christs*? hast thou lost these things in the stream? and mayest thou not go to the Fountain? Is not God Al-sufficient? and if thou hast them still, why art thou troubled? Thus by perswading the Soul of Gods present sufficiency for it, it quiets it. And so,

Isa. 54. 5.

2. 2. *By perswading the Soule of Gods power.* The Christian is troubled for loss of some outward things: why saith Faith, cannot God restore these things, either in the Actuall possession, or the value of them? Remember *Job*'s case, how the Lord made his latter end, greater then his beginning: hast thou lost the great comfort of thy life, in such or such a friend? And cannot God restore thee that or more comfort, in such another friend? why, therefore, art thou troubled, as one without hope?

3. 3. *By perswading the Soul of Gods mercy and kindnesse*

to

to it. Can God do it, (ſaith Faith) and will he not? he can, becauſe he is power, and there is nothing too hard for him; he will, becauſe he is Love: his power is onely limited by his will, and he is not more able then willing, to be gracious. Now can God reſtore thee thy earthly comfort, and can he pardon thy great ſins, and will he not do it? why art thou troubled? beleeve it, (ſaith faith) he can, and will.

4. *By perſwading the ſoule of Gods providence.* Hath a Chriſtian loſt any earthly comfort? why, this is Gods doing, (ſaith Faith:) *Are not two ſparrowes ſold for a farthing, and yet not one of them comes to the ground, without the will of your heavenly Father.* The Lord ſeeth what is befallen thee, he knowes thy condition: why art thou troubled? 4.

5. *Faith further perſwades the ſoule of the wiſdom of God in the diſpenſations of providence.* This is not onely Gods doing, (ſaith Faith) but it is Gods wiſe doing; no raſh act, but done out of a depth of predeterminate counſel. It was decreed in wiſdome, that thou ſhouldſt loſe this or that bleſſing, in which thou thoughteſt ſo much of thy happineſſe was wrapt up: what is done is the work of God; *and in wiſdome, he made them all.* 5.

6. Faith doth ſtill the ſoule, *by perſwading it of Gods Soveraignty*; That God hath done no more then he might do, and aske no body any leave; hath he made a crack in our clay veſſels? (ſaith Faith:) it is no more then he might do? for he is our Potter, and we are but as clay in the hands of the Potter: Hath he left my ſoul without light? he may do it, (ſaith Faith:) for the wind blowes where it liſteth, and askes no body leave, nor gives account to any, why it doth ſo: This ſtills the ſoul, *Pſal. 39. 9. I held my peace; for I knew it was thy doing*: if thine, who can queſtion it? who ſhall ſay to the King of kings, *What doſt thou?* 6.

Seventhly, Faith doth it again, by perſwading the ſoul of the *truth and faithfulneſſe of God*, and that, 1. Either in 7.

in his *particular promiſes*, relating to the preſent want and condition of the ſoule; or in the *generall promiſes*, under which the preſent caſe of the ſoule comes, as a particular; as now, ſuppoſe that the diſquietment of thy ſoule, be for ſome temporal cauſe; as ſuppoſe a Chriſtian be diſquieted out of ſome ſad thoughts, what a poore condition he ſhall leave his wife and children in: now for this, God hath made many precious promiſes; I will be thy God, and the God of thy ſeed; ſo *Exod.* 20.6. Their childrens children, to many generations, ſhall be bleſſed; and *Pſal.* 37.25,26. *Prov.* 11.21. *Pſal.* 112.2. *Pſal.* 25.13. *Pſal.* 37.29. Now ſaith faith, here's not a word of theſe promiſes, but is truth, and ſhall as ſurely be brought to paſſe, as God is in heaven; heaven and earth may paſs away, but not a word of theſe ſhall; and ſo for any other thing to which the Lord hath made ſome particular and peculiar promiſe; it is the work of faith to ſtill the ſoul diſquieted for that, with perſwading it of Gods faithfulneſſe to ſuch a promiſe, particularly relating to it: Or, 2. *By perſwading it of Gods faithfulneſſe to his generall promiſes*: God in his word hath made ſome generall promiſes, that are comprehenſive, as *Pſal.* 84.11. *He will give grace and glory, and no good thing will he with-hold from them that live uprightly*, *Rom.* 8.28. All things ſhall work *together for the good of them that love God*, Pſalm 91.10. *There ſhall no evill come nigh thee*: Now if there be a particular promiſe wanting, peculiar to the preſent condition of the ſoul; then it is the work of faith in the ſoul, to perſwade it to the truth of the generall promiſes; in this manner is the ſoul diſquieted, for want of this or that good thing; or for fear it ſhall not enjoy ſomething, which it conceives is good: beleeve it, ſaith faith, it is a word of truth: *no good thing ſhall be with-held from them that live uprightly.* Is the ſoul, again, diſquieted for ſome evill, which it apprehends, either *already upon it*, or, *like to ſeize it*? beleeve it, (again, ſaith faith,) it is a word of truth

truth, *There shall no evill befall thee*: and that too, *That all things shall worke together for the good of them that love God.* Now if this be true, that it is but thy mis-interpretation of the condition thou art in, and but thy groundlesse jealousie, (for the present things befalling thee are good, and whatsoever thou feareſt, ſhall work for good;) and if it be true, that thing which thou wanteſt, and art troubled for, is evill, as it is, (for if it were good, thou ſhouldſt have it; ſo ſaith the word of truth;) then why art thou diſquieted; thus faith quiets the diſquieted ſpirit, by its act of perſwaſion: and certainly, if the ſoul be but once throughly perſwaded, 1. That what is done or to be done to it, is Gods doing. 2. That all is done in infinite wiſedome. 3. That it is no more, then, as the Soveraign Lord of the creatures, he may do. 4. That whatſoever is loſt in the creature, as the ſtream, ſtill remaines in him for the ſoule, as in the fountain. 5. That whatever is loſt or feared, he can reſtore, and prevent, and remove the evill of what ever is inflicted. 6. That whatever he can do, to eaſe and quiet the ſoule, and make it happy, he will do; I ſay, if the ſoule be but once perſwaded of theſe things, and withall, that every promiſe of God, whether it be for the beſtowing of that particular good thing, which the ſoul wants, or in generall, for all good things, ſhall as ſurely be fulfilled, as it is made, it is impoſſible, there ſhould remain any further diſquietment in the ſoul. Now I ſay, its faiths work thus to perſwade the ſoule, and faith is ſuch a perſwaſion; for it works an aſſent to every truth in the word of God; and all theſe are truths in that word, to which there is an aſſent and perſwaſion wrought in every gracious ſoul; and by how much the work of faith with power upon the ſoul, is ſtronger, by ſo much is this perſwaſion greater, and the ſoule more calme and full. But to proceed.

A ſecond work of faith upon the ſoule, by which it conquers theſe diſquietments, and fills the the ſoule, is, *By* 2.

teaching it to commit it selfe to God and depend upon him. Reliance is the marrow of faith; faith first shewes the soul, what there is in God to be trusted, and relied upon; that will bring it relief at such a time; and then works up the soul to a trusting in him; it followes in the very next words of the text, here; *Trust still in God, for I shall yet praise him*, Psal. 18. 2. *The Lord is my rocke, and my fortresse, and he that delivereth me; My God, and my strength, in God will I trust: my shield*, &c. First, faith there had discovered to *David*, what there was in God, what a fulnesse of sufficiency and power; and then it puts him on to trust in this God, in whom was such a fulnesse; now the souls disquietment, is by this allayed; sence tels the soul, such a comfort is lost; upon this, the spirit is troubled: but now faith faith, though it be out of sight, yet it is not lost, *Trust in God, for thou shalt yet praise him*: the soul thus having a repaire of the breach made, begins to be still: Suppose a poor man hath lost a shilling, and is much troubled, and disquieted for it; and one comes from a rich man, and bids him be of good comfort, and never be troubled for such a thing, his master will give him two for it, if he would but come to his house; would not this allay the care, and trouble of spirit in the poore man? and yet such a servant, could not make this poor man to trust, but he might still distrust the promise. But now, faith doth not only come & tell the soul, be of good comfort, though thou hast lost a friend, or lost an estate, or the like; yet there is enough in God, and he will repaire this losse; here's his word, his bond for it: but faith hath also a further intrinsical power in the soule, to make the soul hang upon this word, and trust to it, and commit its condition to God. *Psal.* 37. 5. *Psal.* 31. 5. *Prov.* 16. 3. 1 *Pet.* 4. 19. And faith having this power, it must needs still the soul: for now if a man be disquieted about any businesse, the agitating and managing of it, or the like, and at last, finds a lawyer so able and honest, or a friend so faithful

Psal. 18. 2.

Psal. 37. 5.
Psal. 31. 5.
Prov. 16. 3.
1 Pet. 4. 19.

ſull, that he durſt commit to him; his mind is quieted: the ſoul is diſquieted, faith comes and teacheth the ſoul, to commit his cauſe to God; and when it hath wrought up the ſoule to this, to neglect its ſelf, and its own intereſt wholy and commit his cauſe and condition it muſt needs have allayed the reſtleſneſſe, and diſquietments of it.

A third work of faith upon the ſoul, by which it conquers theſe diſquietments, and ſtils the ſoule, is, by teaching it, *to wait upon God, and ſtay his leſure*, The Prophet ſaith. *He that beleeveth maketh not haſte*, Pſal. 37.7. *Reſt on the Lord, wait patiently upon him.* The ſoul makes haſte ſeverall wayes; it may be too haſty in the deſires of its heart, or in its words, or in its actions. A ſoul makes haſte in its heart, when it deſires a mercy before Gods time, and for want of this is diſquieted; becauſe what it would have, comes not at its expected ſeaſon: But now, *he that beleeves makes not haſte*; no, he waites: Faith works in the ſoul a waiting frame; now to wait, is, (as I have lately ſhewed you in another place,) *For a gracious ſoul, to depend upon God for a deſired mercy, and look for him, in a diligent attendance upon ſuch meanes as he hath appointed or uſed to convey ſuch a mercy in, or by, and to poſſeſſe his ſoul with quietneſſe and patience, till God ſhall pleaſe to reveale himſelfe.* Theſe now that beleeve are waiters, and thoſe that wait upon God muſt wait patiently; Faith putting the ſoul into a condition of waiting, it doth neceſſarily ſtill diſquietments; which are plain evidences, that the ſoul doth not wait upon God. 3. Pſal 37.7.

A fourth work of Faith, upon the ſoul, by which it is ſtilled, is, *Contentation.* It hath a Nature to fill the ſoule with God, and give it enough in him, *Phil.* 4.11. *I have learned in whatſoever ſtate I am, to be content; I can be abaſed, and I can abound: I am inſtructed both to be full, and to be hungry; to abound, and have want: I can do all things, through Chriſt, that ſtrengtheneth me*: and how came he to have an intereſt in this Chriſt, and to draw out 4.

this ſtrength of Chriſt, but by faith? Faith teacheth the ſoul: 1. *To be content with God and Jeſus Chriſt, though it hath nothing elſe.* 2. *To be content with Gods diſpenſations, be they what they can.*

The Firſt Faith doth, by creating in the ſoul, *a true ſight of the riches and excellency that is in God*; The Treaſury of enough that is in him.

The ſecond it doth, by perſwading the ſoul *of the love of God to it, and that care that God hath of it, and the mixture of wiſdome in all his dealings*, &c. Now if the ſoule be wrought into ſuch a frame, that it can be content with God, as enough, though it want all other things: and that it can be content with Gods diſpenſations, becauſe they are his; as old *Eli*, *It is the Lord, let him do what ſeemeth him good*: or *David*, *I held my peace, for I knew it was thy doing*: nay, wrought up into ſuch a frame, that though the diſpenſation be black to ſenſe, yet the ſoule is reſolved to thinke and beleeve it white, becauſe it is Gods doing; as *Hezekiah*, *Good is the word of the Lord*, &c. I ſay, if Faith works up the heart into this frame, as undoubtedly it doth, it takes away all cauſe of diſquietment from the ſoul. And by how much the more Faith hath perfected its work in the ſoul, by ſo much the more muſt diſquietments be ſtilled in the ſoul.

5. Laſtly, Faith *hath a power to work up the ſoule into an Aſſurance of what the word of God holds out, as the ſoules portion*; not onely to perſwade it, and make it depend upon God, and to ſet it upon waiting for God, but to worke in the ſoul a fulneſſe of perſwaſion, to work in it, πληροφοριαν, *Rom.* 4. 21. ſuch a perſwaſion, as ſhall not have the leaſt doubt or cavil to trouble it: indeed, you muſt give Faith time to work the ſoule up to this. But it hath ſuch a power. Now, whereſoever this is, it is impoſſible there ſhould be any diſquietment of ſpirit; for if there be any, it is not πληροφορια. Faith, I ſay, hath this power ſo effectually to apply any promiſe, as to make the ſoule beleeve

leeve it, though afar off; yet as verily, as if it were already in his hand: So much, as the ſoul ſhall leap for joy, in the thoughts of the fulfilling of the mercy expected long after, as if it were already fulfilled: *Thus Abraham ſaw the Lord Jeſus Chriſts day, and rejoyced*: he rejoyced but in hope; yet ſuch a fulneſſe of perſwaſion was wrought in his ſoul, that he leaped again for joy.

And thus, now, I have ſhewed you the power of Faith upon the ſoule, in order to the calming of the ſoule under diſquietments of ſpirit; how, and in what manner, and by what acts, faith works this Quietment; and by how much the work of faith is the more, by ſo much is the ſoul more or leſs ſtill.

There is one thing yet remains, and that is, to anſwer that Queſtion; How ſhall I ſet Faith on work, to ſtill theſe diſtemperatures? Or what ſhould I doe, to ſubdue this ſort of corruptions that oppreſſe me? and that is the laſt thing I have to doe, for the handling of theſe Caſes, about dejections and diſquietments of ſpirit, *viz. To give ſome directions to ſuch poor Chriſtians, as walke heavily, and with troubled ſpirit: What to doe to remove theſe burthens from their ſpirits, and to clear up their ſouls in the way to heaven.* This is now my next worke: You know I told you, that the cauſe of diſquietments and dejections of ſpirit, is alwaies either temporal, or ſpiritual; the mind is troubled or diſcontented, either for ſome preſent evill inflicted; whether in the loſſe of ſome good thing, or groaning under affliction in the body: or ſpiritual, which is likewiſe either for ſome Evill of loſſe, or ſenſe. The ſoule conceiving it hath loſt the favour of God, &c. or feeling the terrours of God, the guilt of ſin, &c. or fearing it ſhould loſe its ſpiritual happineſs, &c. I opened the cauſes more fully in my firſt Sermon, about them.

My Directions therefore muſt be of two ſorts: Direction, two ſorts.

1. Such as concern ſuch Chriſtians, as are diſquieted for ſome outward Temporal thing.

2. Such

2. Such as ſhall concern ſuch Chriſtians, as are diſquieted for ſpiritual Cauſes.

The temporal Cauſes of all diſquietments, are theſe four:

Firſt, Some great loſs, or want feared.

Or ſecondly, the fear of ſome great evill to fall upon the body, &c.

Or thirdly, Some preſent want or loſs.

Or fourthly, Some preſent evil inflicted: Theſe are the four general Cauſes. I ſhall not deſcend into particulars, nor yet ſpeak to theſe four general Cauſes diſtinctly. But I ſhall propound ſome Directions, that ſhall be general, for the help of Chriſtians, that are diſquieted for any external thing, be it what it will; whether evil of Loſs, or evil of Sence: whether felt, or feared.

General Directions.

I will only propound two generall directions.

1. 1. *Meditation.*
2. 2. *Action.*

Chriſtian! Art thou troubled for any worldly Cauſe? be it what it will; whether it be an evil felt, or feared; preſent, or to come? and wouldſt thou ſtill thy ſpirit? let me put thee a little upon Meditation.

1. *Meditate, a little what there is, and muſt be, of God, in the Evill which thou feeleſt, or feareſt*: here I ſhall help thee a little: 1. *There muſt be his privity in it.* Is it come? it came not by when God was aſleep, Is it to come? it ſhall not come without his knowledg: and does he know of it? be not troubled then, *Eccle.* 5 7. *If in a Country thou ſeeſt the oppreſſion of the poor, and the defrauding of judgement and juſtice, be not aſtonied at the matter; for he that is higher then the higheſt, regardeth it*: Doſt thou ſee a black cloud of Evil coming upon thee? be not troubled. He that is higher then the higheſt, regards it; he knowes of it, that cou d prevent it, if he pleaſed; that would prevent it, if he did not know it would be for thy good: he knowes every hair that can fall off from his childrens head.

Nay,

Nay, secondly, That is not all; what ever comes upon thee, *is the Lords doing*, Psal. 39.9. *I said, it was thy doing*; and again, *Is there any evill in the City, and I have not done it?* There is not a warrant come to arrest thy body, but it comes under the Hand and Seal of thy heavenly Father; there is not an *Habeas corpus* come to remove thy dear friend, thy wife, husband, father, mother, childe, &c. but it passed the Court of Heaven, before it came near thee; no, nor can any come, as thou feareſt. Why art thou then troubled, Chriſtian? Hark what Chriſt hath ſaid, *It is the Cup which my Father hath given me, ſhall I not drink it?* Joh. 18.11. Chriſtian! it is the Cup that thy Father hath mingled for thee, and given thee; wilt not thou drink it? Thou ſeeſt this very conſideration quieted the Lord Jeſus Chriſt; who had received, and was about to ſuffer the ſaddeſt ſufferings of any. Chriſtian, remember, It was the Cup thy Father gave thee, doſt thou ſee it mingling, remember, it is in thy Fathers hand, and ſhalt thou not drink it?

But thirdly, Conſider, It is not only your Fathers Will to ſend it, but *it is alſo your Fathers Will, that you ſhould ſuffer, poſſeſſing your ſouls with patience*, 1 Pet. 3.17, 18. *For it is better (if the will of God be ſo) that ye ſuffer for well doing* &c. He directs them how, before, *with meekneſs*, &c. It was but written in the Volumn of Gods Book, that Chriſt ſhould come and *do his Will*; he preſently ſayes, *Lo, I come*: and yet in that ſubmiſſion, he loſt more, he felt more, then ever any creature did: what? art thou diſquieted, becauſe thou haſt loſt a friend, or loſt an eſtate? Let this quiet thee; it was the Will of God; and it was not only the Will of God, that ſuch an evill ſhould befall thee, but that thou ſhouldſt quietly ſubmit unto it. 3.

But fourthly, conſider, *That God doth not uſe to do any thing, but what he may do.* Canſt thou ſay, God hath done thee any wrong? he hath taken away thy near friend, 4

friend, he hath shattered thy estate, distempered thy body; and in all this, Christian, what evill hath he done? *Out of the mouth of the most High, proceedeth not evill, and good: why then doth the Living man complain, a man for the punishment of his sins?* Job did the Lord right in this, Job 1. 21. *The Lord hath given, and the Lord hath taken away.* ver. 22. *In all this did not Job sin, nor charge God foolishly.* Job could not say, the Lord had done him wrong: 1 *Sam.* 3. 18. This stopt *Elie*'s mouth: *It is the Lord, let him doe what seemeth him good*: he may do what he will, *let him doe what seemeth him good.* Is there any thing in the dispensation, which God might not do? that were something indeed: but might he do all he hath done? why art thou troubled then?

5. Fifthly, *God uses not to do any Act that shall have meerly will in them, and be meer declarations of his Soveraignty, and demonstrations of his power.* Consider, therefore, the *infinite wisdome of God, in every dispensation to thee.* Thou mayst not be able to see the wisdome of Gods works, yet it is sure, *That in wisdome he hath made them all.* It may be, God hath taken away a childe from thee, for this thou art disquieted, but dost thou see the wisdome of God in it; perhaps he saw, that if he had let thee enjoy it still, thou wouldst have let it have had more of thy heart, then thou giv'st him: or perhaps, he saw, if it had lived, it would have broken thy heart &c. In wisdom he hath taken it away; thou hast lost a wife, perhaps, or an husband; it is in great wisdome, thou canst not see it. Perhaps, God saw, that thy near friend was a block to thee in the wayes of godlinesse, and hindered thy spiritual walking: Or for other such like wise ends. All his Actions are in wisdom. Now why art thou disquieted? God hath dealt in wisdom with thee.

THE

The Fifteenth SERMON.

Psal. 42. 11.

Why art thou cast downe, O my soule? Why art thou disquieted within me? Hope still in God, for I shall yet praise him, who is the health of my Countenance, and my God.

In the Chappel Febuary the 21. 1648.49.

I Proceed in my work, where I left at the last day.

Meditate (sixthly) *how much of Gods mercy and goodnesse there is in every crosse, or outward cause of disquietment*: It was a standing rule, to which all particular instances must be brought: *All the waies of the Lord are mercy and truth, to such as keep his covenant, and his testimonies.* Now the outward crosse that is befallen thee, how rough soever it seems, yet it is the way of the Lord to thee, and all the Lords *wayes are mercy and truth.* It may be, thou canst not see it, how the way of misery should be mercy? But it is so; does thy way lye over the graves of thy husband, wife, father, mother, best friend, deerest relation? doth it lye over the ruine of thy estate, health, &c? yet it is a way of mercy. Mercy is nothing else but *Goodnesse freely flowing upon an object of misery.*

6. Psal. 25. 10.

There is abundance of goodneſs flowing out of worldly croſſes.

1. *They are things, in themſelves good.* When the Lord ſpeaks of forming and doing evill, he ſpeaks not according to the nature of the thing, but according to our Senſe. Judgements are only evil, becauſe we call them ſo. There's never a chip of the Croſs, that hath any Natural rottenneſſe in it.

2. *Comparatively they are mercies.* Why art thou caſt down, O Chriſtian! why art thou diſquieted? what hath the Lord taken away thy husband, wife, childe, friend? hath he ſmitten thee in thy body, name, goods, &c? yet this way of the Lord, to thee, is a way of mercy. *Hath he ſmitten him, as he ſmote thoſe that ſmote him? or is he ſlain according to the number of them that ſlew him?* Thy afflictions come not upon thee, as a law demands; there is not a penny to pay, thou needſt not trouble thy ſelf: for worldly men to be troubled, if they have loſt a friend, or loſt an eſtate, it is no wonder; croſſes come upon them like Bayliffes, to hale them to priſon, from whence they ſhall not come out, till they have payed the uttermoſt farthing.

Iſa. 27. 7.

2. *They may be mercies, comparatively, if compared with other of Gods Saints.* It may be, thou haſt loſt an eſtate; but *Job* loſt all: *Naked he came out of his mothers wombe, and naked he muſt returne thither again.* It may be, thou wanteſt ſome good thing, but yet thou haſt not had *tryall of cruell mockings, ſcourgings, bonds, impriſonments*; as the Saints of old had: *They were ſtoned, ſawne in ſunder, tempted, ſlain with the ſword; they wandered about in ſheep-skins, and goat-skins, being afflicted, deſtitute, tormented, they wandred in deſerts and mountaines,* and hid themſelves *in dens, and caves of the earth*; and yet were ſuch precious Saints, as *the world was not worthy of*; Heb. 12. 4. *Ye have not reſiſted to blood.* The Apoſtle comforted the beleeving *Corinthians* with this, 1 *Cor.* 10. 13.

Heb. 11. 36 37.

There

There hath not temptation taken you, but such as is common to man: hath not the Lord laid as great afflictions upon others of his precious Saints, as upon you? why are you disquieted then?

3. *Comparatively, they may be mercies, if you respect Christs sufferings.* Hath the Lord taken an estate from you, that you have not an house to hide your head in? remember, that his own Son *had not where to lay down his head.* Are you left friendless, and therefore disquieted? Remember him that was in suffering, and all his Disciples *forsook him and fled.* Was it done thus to the green tree? and shall it not be done so to the dry? Is not the way of God with thee, mercy, in comparison of what his way was with Jesus Christ?

Thirdly, But suppose that thy crosses and trials, at least in thy apprehension, be such as no others; yet, *The way of the Lord is mercy, to thee, in respect of thy merit*; if thou meriteſt Scorpions, rods are mercies. It is mercy, for a whipping to excuse a gallowes: this, the Church in the Lamentations, recalled to her minde, and therefore had she *hope.* It was *of the Lords mercies, that she was not consumed, because his compassions fail not.* Art thou a sufferer? Bless God, when thou thinkeſt this is not hell, *Lam.* 3. 39. *Wherefore doth the living man complaine? a man for the punishment of his sin?* Is he a man? is he a living man? is he *punished*, not damned; and for his *sin* too? why doth he complain? the wayes of the Lord are mercy: why art thou disquieted then? Lam. 3. 21, 22.

Fourthly, *There is mercy in the measure of them.* God hath promised, that the trials of his people shall be, *In measure.* It is a noteable place for this, that we have, *Isa.* 27. 8. *In measure when it shooteth forth, he will debate with it; he stayeth his rough winde, in the day of his East-wind.*

In measure, it doth signifie; 1. That all the Lords afflictions, and trials of his Saints, are ordered with a great

Ier. 10. 24. deal of care; God measures them out, and therefore it is praied; *Correct me* but with *judgement*: he will do as the wise Physitian, that suffers not the Apothecary to send what he will, but measures such a proportion as he judgeth fitting; such are thy trials: *Job* saith, *Job* 23. 6. *Will he plead against me with his great power? no, &c.* Job 37. 25. *In plenty of justice he will not afflict.* He will not do it in plenty of justice, no, nor according to the hainousness of our sins, *Ezra* 9. 13. Thou *hast punished us, lesse then our iniquities*, Psal. 103. 10. *He hath not dealt with us after our sins, nor rewarded us after our iniquities*: But in *measure* he hath a latitude of power, he could crush all the prisoners upon earth, and we have a proportionable latitude of merit in our sins, we deserve the stroakes of his infinite wrath, and justice; but now when he comes to punish, he does it in measure, with wisdome and care.

Iob 13. 5.

Measure argues a bound, and stop: he doth not do as much as he can.

2. 2. *In* measure, argues a *little proportion*: Some note, that the word in the originall, signified an *hebrew* measure, that contained little more then our *Peck*; we have two places for this, *Jer.* 30. 11. *Jer.* 46. 28. The same words are repeated in both; *I will correct thee in measure, I will not leave thee altogether unpunished*; thou shalt feele something, and not much, onely just so much, as may let the world know, thou art not left altogether unpunished; thou shalt have a little measure, a *Peck*, or a Peck and halfe of sufferings; and *why art thou disquieted?* Alas it is a little.

3. 3. *In Measure, with relation to thy strength*, 1 Cor. 10. 13. *He will lay no more upon thee, then thou art able to bear*; he will give thee *a Spirit to bear thy infirmity*, hee knoweth the constitution of your bodies, *Psal.* 103. 13. *He knoweth our frame, and remembreth we are but dust.* But yet further,

4. 4. If the measure be such, that the naturall constitution of thy body will not bear it, he will, 1. *Be with thee, in*

in thy time of ſtraights, Jer. 30. 11. Jer. 46. 28. And 2. *He will put ſtrength into thee*, Iob. 23. 6. *Will he pleade againſt me with his great power?* No, *but he will put ſtrength into me:* And, 3. He will bring thee Cordials to uphold thee, according to the working of thy phyſick upon thee: I have ſhewed you before, how that the times of afflictions, and outward trials, are for the moſt part the very times, when God comes in with diſcoveries of his ſtrength and comfort to the ſoul: I ſhall onely add, to what I then ſaid, two places of Scripture: The firſt I touched then, but in my meditations ſince, I have conceived a greater Emphaſis in the words, then *I* then apprehended, 1 *Cor.* 12. 9. *My ſtrength is made perfect in weakneſs.* The time of weakneſs is the time, when the perfection of Gods ſtrength ſhall be diſcovered to the ſoul: God is at all times made known, by his upholding and ſtrengthning the ſoul; for Alas! if at any time if God ſhould let us go, we were in a ſad condition; but now in *weakneſs*, Gods ſtrength is made perfect; then he is gloriouſly ſeen, in the impotency of the creature, ſtrengthning the creature. The other place which I ſhall mention, is, in 2 *Cor.* 1. 5. *For as the ſufferings of Chriſt abound in us, ſo alſo our conſolation aboundeth by Chriſt*: Mark ye, the conſolation of Jeſus Chriſt in the ſoules of his Saints, keep pace with their afflictions and trials; if the Juſtice of God throws in a little gall and vineger into the Saints cup, more at one time then another; Chriſts hand is preſently ready, to throw in ſo much ſugar and ſweetneſs more, ſo that their afflictions are in meaſure; *In meaſure when it ſhooteth forth, he will debate with it; he ſtayes his rough wind in the day of his eaſt-wind*; when he brings a cold eaſt-wind, an harſh blaſt of affliction and trials upon his Saints; *he ſtayes his rough wind.* Mark Chriſtian! how much mercy is mingled with thy affliction; and will not this calme thy ſpirit to think what abundance of goodneſs there is, in this triall which is brought upon thee.

Ier. 30. 11.

pag. 71, 72, 73, 74. Ser 9. 10.

5. But

5. But lastly, *there is mercy in the end*; (likewise) I have heretofore pointed out severall ends of God, in afflicting of his people; in all which there is a great deal of mercy discernable in outward troubles: I shall add very little now; onely I beseech you observe that place, *Isai.* 27. 9. *By this therefore, shall the iniquity of* Jacob *be purged; and this is all the fruit, to take away his sin, when he maketh all the stones of the Altar, as chalke stones; the groves, and the Images shall not stand up.* By this, *viz.* the afflictions of *Iacob*, by captivity, &c. and so by afflictions in generall, [the iniquity of *Iacob* shall be purged;] the sin of my people shall be taken away; dayes of triall, are dayes, *when God purgeth away drosse, and taketh away his peoples sins*, Isai. 1. 25. *When many shall be purified, made white and tried*, Dan. 20. 10. Mark what mercy here is, Christian, the iniquity of thy creature-love, thy sin-love, the iniquity of it is now about *purging away*; art thou *disquieted for that*? God is now about taking away thy sin in doting upon a creature; art thou troubled at that? Mark further a sweet fruit of trials, *When the stones of the Altar shall be made chalke stones, that are beaten in sunder; the groves and the images shall not stand up*: Questionlesse, literally, the meaning is this, *When I pull down the Altar that I have at Ierusalem, and I shall be no more, for a great while, worshipped there*; yet this will be a good fruit, *the groves and the images shall not stand up*; the corrupt worshipping of me, which is crept in amongst my worship, That shall likewise fall; (but spiritually, and applicably to our purpose thus:) Christians are Gods Altars, there are daily sacrifices of sweet incense, offered from their bodies and soules to God. Now, when the Lord makes the stones of the Altars to be as chalke-stones; you know chalke-stones are subject to crumble, and break in pieces; when the Lord puts his Saints into a broken frame that they are ready to crumble and moulder in pieces; though it be a sad

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Isa. 27. 9.

Isai. 1. 25.

time

time with them, yet this will be one good fruit, [*The groves and the images shall not stand up,*] there corruptions, shall not have so much scope and play as before; this will be the fruit of your crosses; and is not here, now, abundance of mercy in this? Now, lay but all these together, thou that sittest disquieted for any worldly cause, be it what it will; whether it be, because thou hast lost some friend, or some outward estate, or wantest some outward good thing, which thou desirest, or feelest some bodily affliction, whatever it be: Consider, I say, but this, how much there is of God in the affliction: possibly thou mayest say, God was in it, and I knew it not.

1. Came it not without *Gods privity*? why art thou troubled then? thy father knowing of it, would have stopt its course, if it had been best for thee. 1.

2. Came it not *without his command*? why art thou troubled? it is the Cup that thy father hath *given thee, and wilt thou not drink it*? 2.

3. It is thy fathers *will* thou shouldst suffer? and shall it be thy humour to rebell? 3.

4. *Hath God done no more then he might do*? why doest thou murmure, as if he had done thee wrong? 4.

5. Is it a piece of his wise *acting*? why dost thou exalt thy foolish will, above his infinite wisdome? 5.

6. Is his way a way of mercy? why does thy mutinous spirit stumble at it, as a rough way? 6.

7. Is the thing good that is befallen thee? why doest thou quarrell as if it were evill? 7.

8. Is it lesse then men suffer, then his own people, yea then his own Son hath suffered? and hast thou cause to complain? 8.

9. Is it but thy merit? and lesse then that too; and shall the living man complain, a man for the punishment of his sin? 9.

10. Is it in measure, ordered with care? 1. By the Physitians hand? 2. And a little draught? 3. Proportioned 10.

ned to thy ſtrength? 4. Meaſured out according to the proportion of ſtrength and comfort, he intends to meaſure thee out, to bear it withall. Why art thou caſt down then? why art thou diſquieted? is the end and fruit of it, but to make thee white, and purifie thee; to purge thy ſin paſt, and prevent it for the time to come? and doeſt thou finde a preſent fruit in it? doeſt thou finde, that now thou art turned into a chalke ſtone; thy groves and images, (thoſe corruptions which did attend thee while thou wert in proſperity, and which would attend thee if thou hadſt thoſe good things which thou wanteſt, and art diſquieted for; and if thoſe evils which thou feeleſt, or feareſt, were far from thy ſenſe and fear, would ſtill attend thee,) that thoſe do not now ſtand up: Lift up thy head Chriſtian! ſay to thy ſoul, *Why art thou caſt down, O my ſoule? why art thou diſquieted within me?* Meditate what there is of God, in the cauſe of thy diſquietments. But I proceed,

1. Secondly, *Meditate a little, upon the unprofitableneſſe of ſuch dejections and diſquietments of ſpirit.* This meditation would ſtill an heathen, and indeed, is more morall then ſpirituall. *Tully* would ſay, that it was a fooliſh thing, to be troubled at death, becauſe it could not be avoided.

5. 1. *Chriſtian, what doſt thou gaine to thy ſelfe, by ſuch a dejection?* Thou onely ſheweſt thy teeth, and diſcovereſt the rebellion of thy heart, and that is all; for when thou haſt troubled thy ſelfe to the utmoſt, *the will of the Lord muſt be done, and thou muſt ſubmit.* Doeſt thou thinke to check the neceſſary rolling motion of an externall decree? This very conſideration quieted *David*, 1 *Sam.* 12. 21, 22. *verſ.* 16. when there was yet hopes of the child he faſted and prayed, and lay upon the earth; but when the will of the Lord was revealed, *verſ.* 20. *David* aroſe from the earth, and waſhed and annointed himſelfe, and changed his rayment &c. and quieted himſelfe upon this conſideration,

tion, *verſ.* 22. *Wherefore ſhould I faſt, ſay can I bring him back again to me?*

2. But meditate, *to what religious purpoſe it is:* It is, and ought to be the temper of a Chriſtian, to do all that he doth to the glory of God, 1 *Cor.* 10. 31. It is the *Apoſtles* exhortation, *Whether ye eate or drinke, or whatever you do, let it be done all to the glory of God.* A Chriſtian ſhould not eate, or drink, or diſcourſe, but he ſhould firſt think with himſelfe, how ſhall God have glory by mee? how in this ſhall I honour God? ſit but down a little, Chriſtian! before thou putteſt thy ſpirit into a diſquietment, and vexing frame: Sit downe I ſay, and firſt think if I doe this, which way will there come any glory to God by it? ſhall I honour him by my weeping, and troubling my ſelf for this croſs and triall? if not, take heed of it; remember thy duty is, to trade for God in every thing; and I ſhall ſhew you anon, that in ſtead of glorifying God, thou wilt highly diſhonour him, by ſuch diſtemperatures of ſpirit. 2. 1 Cor. 10. 31.

3. Therefore meditate, *What a ſin, and a cauſe of ſin ſuch a diſquietment of ſpirit is and will be to thee*: that it is a ſin, I have ſhewed you before. 1. The ground and original of it, is ſin. 2 The whole body of this temper of ſpirit is rotten and ſinfull. 3. The daughter and effects of it, are ſinfull. 4. God chides his people off it continually: as *Eliah*, *Ionas*; now I ſhall ſhew you that it is not barely a ſin. But, 1. *A very haynous and great ſin.* 2. *That it is the mother of a great deal of ſin, more then it carries in it ſelfe*; I ſay, it is a very great ſin. I remember when God came to *Ionah*, he ſayes to him, *doeſt thou well to be angry?* It was ill anſwered, *I do well.* Chriſtian, doeſt thou well, thinkeſt thou if God hath a little troubled and croſt thee, to ſit down diſquieted? 3.

Conſider, Firſt it argues *Pride*, a very haughty ſpirit, that cannot be brought to ſtoop to Gods will, that cannot acknowledge the goodneſſe and wiſdome of God, in 1.

his dispensations: Is is the character of an humble spirit, to lye under Gods feet; to say, *It is the Lord, let him do what seemeth him good*; but the proud man strikes at Gods dispensations. Now there cannot be a temper of spirit more odious to God, 1 *Pet.* 5.5. *God resisteth the proud*, they are the people, the Lord loves to cross.

1 Pet. 5.5.

2. 2. *It is is a rebellion against God*, an heart-rebellion against the will of God; it is a mutiny of the whole spirit against God; a secret saying, God hath not done by me, as he should do, or as well as he might have done, or as I have deserved at his hands, or as I had thought he would have done by me: now, who art thou? and what art thou, (poor worthless piece of clay,) that thou shouldest say to the potter, why am I thus? rebellion is no slight sin, *it is as the sin of witchcraft*, (said *Samuel* to *Saul*:) But to these two, I spake something before.

3. 3. *It argues a want of contentation in God*, that the soule hath not so filled it selfe with God, yet to make him its enough and abundance; this was *Pauls* temper, *Phil* 4.10, 11, 12. and it should be thine too, Christian; but when every cross thus distempers thee, it is a certaine evidence that thy soul hath not got up to it; then, thou wouldst look upon all as nothing, though all were lost, so long as God and Christ remained to thee: neither, 2. Hast thou wrought up thy heart into such a contentation with Gods dispensations, as thou oughtest to rest upon this bottome; It is the Lords doing, that stopt *Davids* mouth, *Psal.* 39.9.

Phil. 4 10, 11.

Psal. 39.9.

4. 4. *It is a certain demonstration that thou hast not so resigned up thy soul unto God, as thou oughtest*; and this is a sad thing, Christian, for thee to evidence, that thou hast not wholly resigned up thy heart to God: if thou hadst his revealed will, though it be bitter to thy sence, yet would be better rested in; *Eli* had made a full resignation of spirit, 1 *Sam.* 3. 18. *It is the Lord, let him doe what seemeth him good*; and *Hezekiah*, when his heart was wrought

1 Sam. 3.18

wrought into ſuch a temper; when he could call that which was *black* to his ſenſe, *white*; meerly, becauſe the Lord cals it ſo: It was a bitter word that *his ſons ſhould be Eunuches, in the King of Babylons pallace*; yet ſayes he, *Good is the word of the Lord*; becauſe it is *the word of the Lord*, therefore it is *good*; for certainly, *Hezekiah* was not ſo unnatural, as to look upon it in any other notion, and to call it *good*.

5. It muſt needs be a great ſin, which is *a direct contradiction to a Goſpell duty*, 1 *Theſſ.* 5. 18. *In all things give thanks.* This ſhould be the frame of a Goſpell-Spirit, it ſhould be wrought up into ſuch a frame, that it could rejoyce in God, and give thanks unto God in the ſaddeſt condition, that he could lay it under; it was *Jobs* temper, in *Job* 1. 21. *Bleſſed be the name of the Lord*: But the diſquieted ſpirit, is not in a temper to give praiſe; *David* ſayes, *Pſal.* 57. 7. *I will ſing and give praiſe*; not I will *weep*, But *I will ſing and give praiſe*. The merry heart ſingeth, and the ſinging heart onely giveth praiſe. But yet further, to aggravate the ſin. 5. 1 Theſ. 5. 18 Job 1. 21. Pſal. 57. 7.

6. *It is the very temper, that ſuits the devill in all his greateſt deſigns, againſt a gracious ſoul.* The diſcontented ſpirit, is the ſpirit he trades with, and moulds into his own deſigns upon theſe he works, to make them 1. Deſpaire. Or, 2. Make away themſelves by their owne hands. 3. To entertaine him, and give up their ſouls to him; ordinary experience proves this; In this reſpect, the *Apoſtle* writes to the *Corinthians*, in the ſecond Epiſtle, the ſecond Chaper, verſes 7, 11. that whereas they had caſt out the inceſtuous perſon, who had ſince ſhewn much ſorrow; they ſhould now forgive him, and comfort him, *leſt he ſhould be ſwallowed up of ſorrow*, and *verſe* 11. *leſt Satan ſhould get advantage*. There are two very Emphatical words uſed in both thoſe verſes; *leſt he ſhould be ſwallowed up*, καταποθῆ drunk up as in a gulph ſwallowed up at a draught; griefe and paſſion hath a quality 6. 2 Cor. 2. 7, 11. *Eſt enim illa peſſima circumventio ſothanæ quum excuſſa omni conſolationes deſperationi nos abſorbet.* Ambroſe ad loc.

quality in it, to drink up the ſpirits: the other word is πλεονεκτηθῶμεν leſt Satan ſhould gaine upon us, or leſt we ſhould become a merchandiſe for Satan. *Vorſtius* ſayes, it is a metaphor taken from Marchants; that is, to watch all advantageous occaſions, to make their beſt bargain, and to circumvent: Satan, he is the Marchant, he trades altogether for ſoules, and he trades like a cunning Marchant, parting but with a little, for the rich return of an immortall ſoul: and he is a cunning Marchant, he obſerveth his exchange-time, and his beſt time of trading; when he may ſow with the winde, and ſaile with the tide, and make hay while the ſun ſhines: now, a notable time of advantage for Satan, is, a time of diſcontent to the ſpirit; when the winds of ſad providences blow high againſt the perſon; and when the tides of paſſions are up, at a great height, then ordinarily Satan puts out, and ſets ſaile for the coaſts of ſuch a ſoule: this is Satans winde and tide, and eſpecially if the diſquietment be for worldly and externall cauſes; for if the diſquietment be for ſoul-cauſes, the fear of eternal wrath, &c. the devill cannot help that; and yet, as I ſhall ſhew you hereafter, he makes an advantage of that time, to put the ſoul on to deſpair: it is going downhill, and he gives it a thruſt, to help it break its neck down; but now, if the cauſe of diſquietment be for bodily and outward cauſes, there he hath an huge advantage; I obſerve it, in *Mat.* 4.1,2,3. &c. *It is not ſaid, the temper came to Chriſt, till he had faſted forty daies and forty nights, and was an hungry*; when he came, he thought there was a prize now for him. 1. He would have him command *the ſtones to be made bread*, verſ. 3. and ſo diſtruſt Gods providence; then he tempts him *to make himſelfe away* verſ. 6. then he offers him ſupply for his wants, if he would worſhip him, *verſ.* 8. Satan, I ſay, hath a notable advantage upon one in outward troubles, but eſpecially if diſquieted for them.

Mat. 4. 1, 2, 3.

1. For firſt, *he can apply a ſalve to the cure*: hee is not

not ſo poor, but he can command a little money; and not of ſo little power, but he can theeve (at leaſt) an eſtate for him; and though he offered a little too-much beyond his eſtate, when he offered all the kingdomes of the earth; yet without queſtion by right or wrong, the devill may be able to ſupply his ſervants with ſome food and raiment, or the like: God doth not keep him ſo ſhort.

2. *If the worſt come, he can preſcribe him an halter*; ſet him to hang himſelf, or ſome way to murther himſelf: & this puts a period to all diſquietments for ſuch cauſes: now indeed, if a ſoul be troubled, out of the ſenſe of eternall wrath, the devill hath no way to eaſe it there: outward ſupplies will not do it: and God doth not make him his ſteward, to deal out his balme of Gilead; his ſoul-ſalves are too precious for his fingers, and an halter will not do it neither; for ſuch ſouls apprehend their miſery beyond the grave: ſo that though the devill hath an advantage upon a ſoule ſorrowing and diſquieted for ſoul-cauſes; yet this is his great[illegible]dvantage, if he can finde a ſoule troubled for any bodily and externall cauſes. Now thinke Chriſtian, what a ſinfull frame of ſpirit this muſt be, that ſo ſuites the devils humour as this doth, and none like it: I ſhould alſo ſhew you, how it is an occaſion of much ſin, and proceed to further meditation: But of theſe (God willing) hereafter. 2.

THE

The Sixteenth SERMON.

Pſal. 42. 11.

Why art thou caſt downe, O my ſoule? Why art thou diſquieted within me? Hope ſtill in God, for I ſhall yet praiſe him, who is the health of my Countenance, and my God.

Have already ſhewed you, how much ſin muſt be in every diſquietment of ſpirit, for an external cauſe; I ſhall now ſhew you how great occaſions of ſin, ſuch diſtemperatures of Spirit are; this I have alſo, in part, done already, I ſhall inſtance but in a few particulars,

1. *It layes the ſoul open to temptations*: no temperature of Spirit ſo expoſeth the ſoule to the Devils Dart, as this doth; it gives the Devill winde and tide, to ſail againſt the Souls peace by: if he would pick out a Butt for his arrows, it ſhould be ſuch a Soul; he is the Prince of darkneſſe. But this I have already ſhewed; this is the time when the Devil whiſpers with advantage. *Now make away thy ſelfe: Now curſe God and dye.* Now temptations in themſelves, as temptations, are not ſins: The Devils brats are not ours; but if we take them to nurſe; if we make cradles, and draw

1.

Serm. 15.

draw out the breasts for them, then we sin; for we ought to *resist stedfast in the Faith.*

2. *It obstructs Faiths free-passage in the Soul*; a disquieted Spirit is rugged way, in which the chariot of Faith cannot run without a great deal of difficulty, and so it is an occasion of sin. This I have also shewed you before, in shewing the contrariety betwixt Faith's Nature and design and the Nature and design of disquietment in a gracious Spirit: Thus it is an occasion of sin. 2. Serm. 13.

3. *It indisposeth thee for the service of God, in the duties of his worship.* Indeed, whatever the cause of his disquietment be, it hath such a bitter fruit as this is; for though the soul be disquieted, for a spiritual cause, as suppose the apprehended guilt of sin, the wrath of God, &c. though it may help the soul some way, and in some duty; yet it will hinder it in other duties; yea, another way, in the very same duty, in which it seemeth to help it: as suppose in the duty of prayer, in some respect, such a soul may be helpt by it; as it may be, it may make it wrastle with God with more earnestness: it feels wrath, it may be, it may help the Soul with a Spirit, ready to be poured out like water before the Lord: but yet in the same duty, it shall hinder thee from acting faith and love upon God: so as at other times, thou shalt rather call God, *Lord and Master*, then dare to call him *Abba Father*: and so in hearing, if it doth help, it will as much, yea, far more, hinder, as I shall more particularly demonstrate hereafter. 3.

But if the disquietment of Spirit be for a bodily and externall cause, it shall wholly hinder, and not at all further thee.

I appeal to any *Christian*, that hath been acquainted with any such tempers; have you been, as at other times, when you come to prayer?

First, *Have you not been more backward, and averse to the duty, then at other times?* you had rather have done any thing, then have gone to prayer, or to hear: you have been angry

angry with God, and have not cared to see him, or speak to him, or for hearing from him.

2. Secondly, *When you have been at the duty, have you looked upon God so friendly, as at other times?* have you not been thinking, ah, I know thou art an hard master? have you not had grudging thoughts against God?

3. Thirdly, *Have you been able to keep your soules so close with God?* have you not found in the time of your duty, that your heart hath been taken up with your loss, or sadness, that sate so heavy upon your spirit? and though at no time your hearts are free from distractions, yet are they not now more full of them, more divided with them then at other times? do not your thoughts sit at a looser frame with God, at this time, then usually?

4. Fourthly, *Have you not found, that your spirits have been more streightned at such a time then usually?* you have been so troubled, that you cannot speak; you have found the Spirit bound up, and your tongue hath stammered; have you not, especially at such times, found your selves of a slow speech, and scant expression? and are you ever so enlarged, that you shall need fetter your selves?

5. And so for hearing; have you not found your selves (when in such a temper) backward to it, distracted in it, unfit to remember, to attend, and especially, to mixe the word, which you hear, with faith; without which (saith the *Apostle*) it profiteth not? I appeale to your hearts (Christians!) whether thus you doe not finde, that disquietment of spirit is a great occasion of sin to you.

Lastly, *As it indisposeth you for the service of God, in the duties of his worship: so it also renders you unfit to honour God, in your relations and civill employments*: The Christian hath a double work to do; not only to honour God in duties of worship, but also in his civill employments; so to attend them, so to manage them, that he might glorifie God in them; *whether he eates or drinks, or whatever he doth, all ought to be done to the glory of God*; and it is the

the duty of Christians, to labor to keep themselves in such a temper, that they may be fit in such relations and places, to do their duty. Now, let but the spirit be disquieted, and the Christian is fit for none of them; he cares for nothing but sitting still, and fretting, and vexing himself; you may see this in *Elijah*, he was fit for no journeying, nor any thing in his Prophets relation, while the Lord had rouzed him out of this distemper, 1 *Kings* 19. I shall enlarge no further; consider these things, Christians, and judge if such temperatures of spirit be worthy of Christians. 1 Kings 19

I proceed further, to direct you to such meditations, as may allay a little the disquietment of your spirit, for bodily, and externall causes. I proceed to a fourth.

Fourthly, Meditate a little, *what a dishonour it is for a Christian*: It is not only dishonourable to thy God; (that I have shewed at large,) but it is also dishonourable to thy selfe. The *Stoicks* thought it was dishonourable to man, as a man, (onely considered in that notion,) to be troubled or disquieted; and they looked upon it, as a great piece of the true nobility of their spirit, not to be cast down for any thing; that I shall not dispute, but sure I am, it is highly dishonourable to thee as a Christian: what said *Nehemiah*, when they would have had him fled? *Should such a man as I flye?* Surely it is below me, should such a one as a Saint be disquieted? Surely it is below thee. —— *Si fractus illabatur orbis, impavidum ferient ruinæ.* Such should be the generosity and heigth of the Saints spirits, that if heaven and earth should clash in pieces together, the ruine should smite him without fear. I will shew thee a little, wherein it is dishonourable to thee. 4.

1. It will argue in *thee*, *too low a spirit for thy birth*. The spirits of men, are ordinarily according to their birth, or breeding; Saints are the highest born, and noblest bred creatures in the world; they should have spirits accor- 2.

Tell a man that is of a noble high ſpirit, that he hath a loſs of twenty or thirty pound, he is not at all troubled at it, his ſpirit is too high to ſtoop to ſuch a miſſortune. It argues, Chriſtian, a baſe and low ſpirit in thee, that every croſs muſt ride thy ſpirit off its legs; Chriſtians ſpirits ſhould be higher-mettald, and luſtier, then to be hackneyed out with every poor creature-misfortune: Should ſuch a man as thee be troubled? becauſe a piece of an eſtate is loſt, or a friend loſt: *Iob* was of a nobler Spirit, when he had loſt all, he only writes upon his loſſes;

Iob 1. *Naked came I out of my mothers womb, and naked ſhall I return thither again; the Lord hath given, and the Lord hath taken.* Remember thy blood and thy breeding; ſhame not thy blood-royall of heaven, by degenerate carriage; it will argue too much a dunghilly heart, an heart taken up with the muck of the earth, when as thou art commanded, not to ſet thy affections upon things, which are here below; it will argue, that thy ſpirit is below thy elder brothers Spirit, Whoſe life was more full of worldly croſſes, then the Lord Jeſus Chriſts? and yet how chearly was he, when he knew he ſhould dye? his work was more

Ioh. 14. to keep up his Diſciples hearts, then his owne, *Ioh.* 14. 1. *Let not your hearts be troubled, you beleeve in God, beleeve alſo in mee, &c.* Remember whence thou art, and heighten thy ſpirit, according to the nobility of thy birth and breeding; do not give any cauſe to think, thy treaſure was here.

2. 2. *Such a kinde of diſquietment of ſpirit will argue in thee, either a too much ignorance, or a too little value of what remains*: Something remains to the Saints, when they have loſt all they can loſe: Saints have a two-fold eſtate. 1. Reall. 2. Perſonal, *Ioh.* 10. 28. A Saint cannot loſe ſo much, but he will have more remaine then what he looſeth; the fee-ſimple of heaven is his; he hath not heaven and Chriſt by leaſe; all things here are by leaſe; the main eſtate, the manſion houſe, the inheritance of

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the Saints, that is, Christ, Heaven glory; their inheritance is that kingdome, concerning which Christ said, *Fear not little flock, it is your fathers will to give you a kingdome*; and they shall one day be seized of it; with, *Come ye blessed of my father, inherit the kingdome prepared for you, before the beginning of the world*; this is their riches, their durable real estate, which they cannot lose, *Joh.* 10.28. *I give unto them eternall life, and they shall never perish; neither shall any man pluck them out of my hands; my father which gave them me, is greater then all, and no man is able to pluck them out of my fathers hand*: this I say is their real estate. Now other things Gods children have by lease; God leaseth out some part of lands and riches to his Saints; it may be, he maketh them a lease of worldly estate, for so many years; for seven, ten, twenty years, &c. He makes them a lease of a loving husband, wives, friends life, for such a time; and after such an espiration of time, they are to part with it; or if they break articles and do not pay the rent, &c. God reserves to himselfe a liberty of entring upon their lease sooner: But now, that which remains sure to the Saints, is, 1. *Their reall union with the Lord Jesus Christ in grace*; he dwels in them, and they in him; and from this there flowes a conjugal communication of what the Lord Jesus Christ hath; of strength, and comfort, and peace to the believing soule. 2. There remains to them *the sure hope of glory, the reversion* of heaven; with both these Christ comforted his disciples, when they began to be disquieted for the losse of him, their greatest, and best friend, *Joh.* 14.3. *I will come again and receive you to my selfe, that where I am there you may be also*, and Joh. 15.4. *Abide in me, and I in you*; and the priviledges of this union Christ at large layes open to his disciples. *Joh.* 14. *Joh.* 15. he would be *the way, the truth and the life*, to them; *he would hear their prayers*, vers. 13. they should have his Spirit, *vers.* 15, 16. they should have his *love, and the manifestation of his favour*

Joh. 14.3.

Joh. 15 4.

1 Joh. 14. 15, 16. 3. 21

to them, *verſ.* 21. they ſhould have his peace, *verſ.* 27. *Joh.* 15.2. they ſhould *bring forth fruit*, and be purged, that they might *bring forth more fruit*, they ſhould have his *ſtrength*, *verſ.* 5. Mark what a rich portion remains to beleevers, in their ſaddeſt *ſeperations*, from *earthly and external comforts*: queſtionleſſe, if any externall cauſe could have warranted a diſquietment of ſpirit, to thoſe that are Chriſts diſciples; I ſay, if any could, it ſhould have been that, which lay here heavy upon the diſciples, *viz.* the loſing of Chriſts corporall preſence upon the earth; he was their beſt friend, their onely friend; they were but a few to a world of thoſe that hated them; all the outward ſecurity they had, was under his wings; yet ſaith Chriſt, *Let not your hearts be troubled*; though I go away from you, in reſpect of my bodily and externall preſence, yet, I am *in you*, *and you in me*, *my Spirit ſhall dwell with you*; *I will ſtrengthen you*, *comfort you*, and leave that peace of mine with you, which the world cannot give; you ſhall be mine, I will enable you to your duties, purge out your corruptions; And I will come againe, and take you to my ſelf; and this reall cauſe of rejoycing remains to a Chriſtian, though he hath loſt all his eſtate, all his friends, all his outward comforts, &c. Now I ſay, a diſquietment and dejection of ſpirit in a Chriſtian, for any outward cauſes, muſt be very diſhonorable to a Chriſtian. 1. Becauſe it will argue that the Chriſtian is ignorant of the value of the thing loſt, or of what remains to him; or elſe that he doth not enough valne, what remains; for if thou kneweſt but how much remained ſtill to thee, thou wouldeſt ſay, thou hadſt loſt very little.

1. 1. *There is nothing loſt, nor can be loſt, that is the Saints eſtate.* [For the things below, for outward accommodations, they are not properly the Saints riches, (*quâ*) Saints: Chriſt, and Chriſt alone, is the beleevers good in a ſtrict ſenſe: *The mountains of Edom* are given to the Children of *Eſau for a poſſeſſion*: worldly comforts are like a common,

mon, which is no ones peculiar: the wicked are Lords of it: The Saints sometimes, as they are strangers in the world, have a cow, or a horse going there. Indeed, God sometimes throws his children crumbs of this world: but the loafe belongs to men of the world, to those that *have their portion in this life*: moveables belongs to younger brothers. I remember I have read of *Luther*, that he began to fear himselfe, he was so courted by great persons, and enriched with their gifts, that he sayes he began to fear, lest God would give him his portion here, and serve him like a younger brother; as *Abraham* did the children he had by his concubines, *he gave them gifts and sent them away*: but (saith he,) *protestatus sum, me nolle sic ab eo satiari*: I protested, I would not be so put off by him. Outward riches and accommodations, are not (strictly called) the Saints riches. 2. *If they could be any piece of their riches, surely, they must be the least piece of coyne they have*: they cannot be their gold-angels or jacobusses, but their farthings, at most, and single half-pence, good for nothing but to carry in their pockets to give away, or, for exchange-money, while they commerce with this world; they are the contemptiblest part of their blessing, the dearest wife, husband, child, friend: what are they to the Saint, laid in ballance with Christ? *Phil.* 3. 7, 8. *What things were gaine to me, (while I was a worldling in a naturall condition,) I accounted losse for Christ* ζημίαν; such things as while I had them, I was but a loser by them. The word signifieth *a diminution of those things which were necessary to life*. Outward accommodations, are indeed, hindrances to the Saints, in their spiritual life, for the most part, things that feed the vitals, of the Saints spiritual life: but mark, he goes on further, *vers.* 8. *Yea verily, and I account all things but losse, for the excellency of the knowledge of Christ Jesus my Lord, for whom I have suffered the losse of all things, and do account them but drosse, and dung.* There's another word, that expresseth

Phil. 3. 7. 8. ζημίαν *Etym.* ἡ τῶν ὄντων πρὸς τὸ ζῆν μείωσις.

σκύβαλα quasi κυσίβαλα.

seth the reall value of all the outward things that the Saints enjoy: the word is (σκύβαλα) a very emphaticall word; it properly signifieth *dogs meat*, such things as are thrown to dogs: hark Christian, here's the true value of every thing thou hast, (except the Lord Jesus Christ;) it is but (σκύβαλον) dogs meat, such as God throws to dogs, such as profane worldlings are fed with; and to bee sure comparatively they are (κυσίβαλα) in comparison of the riches of the soul in Jesus Christ; its actuall estate of grace, and its reversion in glory: doest thou know this, Christian, that whatsoever thou hast lost in the world, it was but a little dogs-meat, in comparison of the Lord Jesus Christ, in whom thou hast yet a reall and valuable estate? all the comfort thou tookest or hadst in thy lost friend, all the contentment, that thou hadst in that outward enjoyment, which thou hast lost, alas! it was but *dogs meat*, really such as God throws to dogs; comparatively, the most contemptible thing in the world: doest thou know this, why art thou troubled? understand contentments below Christ in their true notion, Christian! or be ashamed of thy ignorance.

3. *Canst thou think that any one will think, there is so much remains to thee; or, that thou knowest what remains, to see thee for such losses so pine away to the bone?* will not the world say, surely this Christian hath nothing left, surely he is an undone man; and is it not a shame to thee, Christian, that thou shouldst not know what thou art worth, after so long living in a spirituall estate? it is a strange and remarkable thing, but to consider how the heathen; that had but wrought up their minds to look upon morall vertue, as the greatest riches of a mortall creature, carried themselves in the crouds of other losses; that if they had lost their friends, estates, what ever they had, their eye was so upon their great estate, which they lookt upon, as consisting in an ennobled vertuous spirit; that they would scarce have betrayed by their countenance,

mance, that they had lost any thing: but though to the worlds eye they had lost all, yet still they looked upon themselves in their sure possession of vertue, as enjoying all. And Christian is not thy estate in Christ, as rich, as sure, as full and sweet as ever a morallist's could be in vertue? could they look upon the remaining ennobling vertuous minde, as such a fullnesse still remaining, as would richly make up all emptinesses in relations, or purses, &c. and canst not thou look upon thy Christ? and that fulnesse that is in him, and that interest which thy soule hath in him, as so much, that whiles thou keepest that, thou canst not be said to have lost any thing? Now if thou doest know the reall value, both of what is lost, and what remains; I say if thou doest, yet in this it will prove a dishonour to thee; *It will be a manifest evidence, that thou hast not thy heart so set upon what remaines as it should be.* It comforts one that hath lost a child, sometimes to think: well! yet I have my husband: the extraordinary love to her surviving husband allayes her griefe: thou mayst say: well! yet I have a *Christ*. If thy heart were so swallowed up with *Christ* as it should be, it would not be so drunk up with sorrow, for things so many staires below him: If thou knowest the value of thy remaining portion, let me tell thee it is a great sign of thy undervaluing of it, to be so disquieted for outward things. I remember what *Elkanah said to Samuel.* 1 Sam. 1. *Am not I instead of ten Sons to thee?* Christian! that fittest mourning for a lost child, husband, wife, friend, estate, Is not Christ to thee instead of ten children, husbands, friends, estates? he is so really, but thy heart doth not look upon him so: for if it did, thy spirit would not be so much disquieted as it is. Now reckon up these together, and consider Christian how dishonourable it would be to thy self, as well as to thy Christ, for thee to be so troubled for outward things. I proceed yet further.

Meditate (fifthly) *what a direct supply there is in the Lord*

Lord Jesus Christ for all thy losses: There is not onely left (to stop this mouth) a counterballancing fulnesse, but there is *a direct supply*. It is the great sin of Christians, that they look upon the creature, which is but the conduit pipe, as the primary cause and fountain-head of their enjoyments. It was that piece of Atheism which was in the Jews which the Lord by the Prophet reproves, *Hos.* 2. 8. *She did not know that the Lord gave her corn, and wine, and oyle, and multiplyed her silver, and her gold, which she prepared for Baal*: this is that which occasioneth the sacrificing to our own *net and yarn*. Alas! the creature is but the pipe, through which thy God conveyeth his streams of love to thee; whatever comfort or contentment thou hadst in any creature-enjoyment was the gift of God to thee, only sent by the hand of that creature. The Lord oftentimes cuts thee short in the stream, that thou mayst run to the Fountain, & drink there, where thou shalt find the same comfort, and that in a fuller proportion.

Hos. 2. 8.

God often in Scripture takes to himself the names of Relations, *Father*, *Brother*, *Husband*; to what purpose? but to shew thee, that he hath in him the comfort, and all the comfort of such Relations.

He tels thee of *Gold* and *White rayment* that he hath, and *Wine* and *Milke* and *Bread*. Wherefore is all this, but to let thee know he hath in him a fulnes that comprehends the peculiar comforts, that these poor vanities of the Earth could afford to thee: And thou hast a freer accesse to the Fountain, by the cutting off of the stream: now thou mayst go and challenge God, O Lord! thou hast cut off from me an *earthly contentment*, *a creature comfort*, *Lord now I expect*, *that thou shouldest be to me in stead of this creature*, *I look for the same sweetnesse*, *the same fulnesse*, *the same contentment from thine own hand*, *and in thy self which I found in*, *and received from the creature*. And canst thou think of this, and be yet troubled? Doth thy comfort remain, hast thou lost nothing, and yet art thou troubled? *Why art thou cast down*

down Christian, why art thou so disquieted? What the Philosophers say (that hold the soul is whole in the whole, and whole also in every part of thy body) concerning a member cut off, what becomes of the whole Soul in that part? they say, it doth not perish, but *Retrahitur* it retreats to the other parts: the same we may say of the comfort that the Saint takes in any poor subluinary creatures; what becomes of their comfort if that creature perisheth? *non perit sed retrahitur*, it doth not perish, but returns to Christ the Fountain, in which the believing Soul may not only find a counterballancing fulnesse of every comfort, to overweigh its cause and dejection; but may find the same comforts and the same contentment, which it found in the creature: the same in the first cause which was streamed, & peece-meal-ed out in second causes to it: Think of this and be satisfied.

Christ hath said, *Thy maker is thy Husband, I will not leave you comfortlesse: Leave your widdowes and fatherlesse children with me, I am God all-sufficient for you, I will be a Father unto you, &c.* And thou I have directed you in some few particulars, how to quiet your disquietments of Spirit, for outward causes, by *Advertence*.

Secondly, as there is something to be thought upon, so there is something to be done, which may be also conducible to the raising up of thy Spirit. 2.

1. *Chode off thy Spirit from it.* This was *Davids* course here in the text; and again in the ensuing Psalm, *why art thou cast down, O my soule, why art thou disquieted within me?* the words hint to us two qualities of *David*. 1. He took account of his soule: *Why are thou cast down?* He called his spirit to give him a rational account of its temper: Art thou sad Christian! and is it any outward disposition hath made thee so? call upon thy spirit for an account of its temper: Say to thy selfe, *what cause have I to be troubled that have a Christ, an heaven, an actuall possession of grace, and a sure reversion of glory yet left?* Be confident, if the cause be external, thy Spirit will not be able to give thee a 1.

ration all account of its own temper. 2. *The words carry also the force of a chiding with them*, My soule, what ailest thou? for shame shake off this temper? *Why art thou cast down?* Thy Spirit deserves a chiding, to be pouting for nothing: I am very confident, that even this practise might allarum the spirits of many out of their sadnesse: if they would but summon their spirits to give a rational account of their temper, and censure them; if they did not. But that's but the first piece of action.

2. Secondly, *Avoid solitarinesse, keep no company with those that mourn.* It is too natural for Christians in these distemperatures, to desire no company, or none but such as are like themselves; but it should be the wisdom of Christians, to cross their humors, if they be sensible of the sin of them; Corruption is not so deserving a brat, that it should have such hugging; you know, Christ was alone in the wilderneſse, then he was tempted; the Devil loves no company, when he hath private business with the Soul. There would be no great musick in an Instrument, which had but one string, or all whose strings were base; art thou too merry? keep company with those that mourn, thou art fit to do good there; art thou sad? be a company to those that keep holyday: throw not thy selfe into the snare of the Devil, who is nimble enough to take any advantage against thee; he is ready enough to circumvent thee in thy way; thou needst not run into his.

2. Thirdly, *Quicken up thy faith.* Were Faith more active in thee, thy spirit would not be so heavy; I have already shewed thee what power faith hath to lighten the Spirit, and how directly contrary it works to such a temperature of Spirit; Now doest thou therefore find thy Spirit sad, take *Davids* course here, who calls out to his Soul; *Hope still in God, for I shall yet praise him who is the health of my countenance and my God.* Now the life of Faith is a living upon the Word.

1. *Pick out such words out of the holy Scripture as are*

suited

suited to thy condition; and there are either *Declaratory*, or *Promissory*.

1. Such as *set out the fulnesse of God, to supply a Soul oppressed with want*; either his generall promises of All-sufficiency, or his particulars promises suited to that present *straight and sadnesse* which thou art oppressed under. Some Scriptures though they be not direct Promises, yet maybe of singular use to thee at such a time, setting out the abundance that is in the Lord Jesus Christ; these may cause some such reflections upon thy spirit: If Christ, if my God be thus much, and I have him still, *what can I want?* *Psal.23.v.1. The Lord is my Shepheard what can I want?* when thou hast done this, thou hast found a bottome: Then 1. Pſal.23.1.

2. *Set the foot of thy Soul upon it, cast thy care upon the Lord*, for he careth for thee: throw thy self upon the Lords protection and providence; command thy soul to hang upon these words, as the sure sustainers of thy Soul, *Psal.* 55.22. *Cast thy burthen upon the Lord, and he shall sustain thee; he shall never suffer the righteous to be removed*: throw thy self into the bosome of this, or some such like promise, and be still: It is expresst by another phrase, *Psal.37.v.5. Commit thy way unto the Lord, trust in him*; trust God with thy cause, this will stil the spirit, as it is with a man that hath some Law boysterous in his head, it torments his thoughts; at last he meets with some trusty Lawyer, whom he thinks fit to make known his cause to, and to make his Advocate: he tels him his whole cause, and trusts him with it, and from that time forward torments not his own head with it, do thou likewise; art thou troubled with some worldly trouble, there's an Advocate: the Lord Jesus Christ he will undertake thy trouble; cast it out of thine own thoughts, and let him (if he will) trouble himself with it, *commit thy cause unto him*. 2. Pſal.55.22.

Fourthly, *Pray*; You know, you cannot commit your cause to a Lawyer, but you must open your cause to him, and pray him to take care of it; Do so by the Lord: doest 4.

thou apprehend any outward cause of trouble and disquietment, and art thou not fitting to undergo the burden? Behold! here is an advocate ready; come open thy cause; lay open thy streight to God: O but thou wilt say, *Alas! I cannot pray*; Do it as well as thou canst, thou wilt do it so, that Christ will understand it. I have heard some poor Countrey-man come to a Lawyer to retain him, and open his cause to him; the Lawyer sits with his pen in his hand, ready to receive information; the poor man he is not able to tell his tale handsomely, as they say; but perhaps hee speaks nonsence, repeats the same thing over and over again, and cannot speak Law-terms; but the Lawyer understands what he means, takes no notice of his nonsence, but writes down what he says, the substance of it puts it into Law-language himselfe, and bids him go away, he will take care of the businesse; the poor man troubles himselfe no more, the Lawyer manageth his cause: Christ is the great Lawyer, he sits alwaies in his study in heaven, with his pen in his hand, ready to be retained, and entertain all such as come (*in forma pauperis*.) It may be thou in opening thy cause speak'st nonsence, or art so troubled, that thou *canst not speak*; yet he observes thy sighs and groans, and takes notice, not of the nonsence, but of the substance of thy prayers: He sits there, not to be thy Critick, to scan thy prayers by Gramar, but to be thy Advocate, and will ununderstand thy prayer, and put it into such language, as will be heard in the Court of Heaven. Rise up, and let thy Countenance be no more sad; I will give you a notable instance of this, *Isa.* 37. 14. The business was this, *Hezekiah* was in a great streight, *Sennacherib* had besieged his City with a great army, which he was at that time in no capacity to rebell; *Rabshakeh* sent a rayling Letter, *Hezekiah* received it, and was sore troubled at it, *v.* 14. *He goes up, & spreads it before the Lord*; He was scarce able to speak his condition or dilate upon that; *he goes and spreads the letter*, as if he should say, *Lord here's my condition, I cannot speak it*;

Isa. 37. 14.

Lord

Lord thou understandest it. Mark how the Lord pickt out *Hezekiah*'s meaning, and what a gracious answer he returned, *v.* 21, 22, 23, 24, 25. *Hannah* 1 *Sam.* 1, 13. was of a troubled spirit, [illegible] troubled, *thou [illegible] but her voice was not heard*; yet in this condition, [illegible] and commits her cause unto God; the Lord understood her, and answered her, and *v.* 18. *Her countenance was no more sad.* Go thou and do likwise; this will still thy spirit, it is thy keeping thy trouble within thy own breast, and thy burden upon thy own shoulders that makes thee so groan. 1 Sam 1.13, 15.

Lastly, *It may conduce something to it also, if thou wouldest keep thy selfe to thy usuall employments*; Idlenesse feed; the distemperature; Employment would take off thy mind from feeding upon the cause of sadnesse: This I should not have mentioned, but that I find it the course that God took with *Eliah*, in the like distemperature, 1 *King.* 19. *God would not let him sit still any where*, *v.* 4. He sits downe under the *Juniper-tree*, the Angel follows him, and toucheth him, and commands him to *Arise and eat*: and so again, *v.* 7. When he was lying down to sleep, *v.* 9. he was got into another hole: God presently pursues him, disturbs him, sets him upon action, vers. 13. he was at it againe; God again disturbs him, and *v.* 15, 16. Sends him upon an errand for him, Take heed of idlenesse if thou wouldst conquer thy distemperatures: And now I have done with such directions as concern Christians, troubled for some outward worldly causes. 5. 1 King. 19. 4.

THE

The Seventeenth SERMON.

Psal. 42. 11.

Why art thou cast downe, O my soule? Why art thou disquieted within me? Hope still in God, for I shall yet praise him, who is the health of my Countenance, and my God.

I Am now to proceed further, in giving directions to such Christians, whose spirits are disquieted for soul-causes; I have already told you, that the generall ground of all disquietment of spirit, is Evil; which as it is, or may be various, either to the Body or spirit, makes many particular causes; and as evils to the Spirit may come under various notions; either,

1. *Evils* felt; or,
2. Feared.

Both of them, either privative, consisting in the absence of some highly valued good; or positive, consisting in the infliction of some present punishment; or the bearing of some present burden: I say in respect of this various distribution and notion of Evil; There may be many particular causes of soul-disquietments. These following are the chief.

1. The guilt and power of sin, which lying upon the spirit, doth

doth cause disquietment of Spirit, either in respect of it selfe or of the consequents of it.

1. In respect of it *selfe*; for this in a gracious Soul often disquieted, that ever it should have so base an heart, to sin against so gracious a God; and this is the best of all disquietments of Spirit, working upon sin as sin.

But secondly, most disquietments of Spirit are not for sin as sin: but as punishment *lies at the door*, in respect of the wrath of God, which is the dreadfull consequent of sin; and this is either, 2.

1. *Felt* in the inward terrours that the Lord hath made to arrest the conscience: Or

2. *Feared*, when a Christian is disquieted for fear of Hell and wrath, which he doth not yet feel.

A second Soul-cause of disquietment, *is the absence of God from it*, Psal. 30. 6. *Thou hidst thy face and I was troubled.*

When God hath withdrawn himself, then this Evill is felt, or it may be but feared, when the Soul is conscious that it hath given God cause for such a desertion; both these are often causes of disquietments, whether it be the felt or feared absence of his *strengthning presence*, *Joh.* 15. 5. *Without me you can do nothing*: or of his *cheering and comforting presence*: when the Soul lies in darknesse, and seeth no light: All these are severall causes of Soul-disquietment to the children of God.

A third cause of Soul-disquietment, *is sore temptations from the Devill*, this is another piece of evill that the souls of Gods children are liable to; while they are here; they must look to be in heavinesse through manifold temptations. 3.

Now when the Soul is thus harassed by Sathan, oftentimes it falls into disquietment; one day, I shall perish by the hand of Sathan, &c.

These are severall causes, Soul-causes of disquietment to gracious spirits, which (although as I have before shewed

you)

you) they may be in the best of Saints; yet where-ever Faith is, it will be its work, by establishing the Soul in the Love and free Grace of Christ, in the strength and assistance of Christ, to set it free from these chains.

Now in order to the helping of some poor Souls to set their Faith on work: Upon this designe, my work is to propound some suitable directions: I shall rank all to two heads, and put you

1. First, Upon *Meditation.*
2. Secondly, Upon *Action.*

1. First, for the first; here first I might put you upon the same Meditation that I first put you upon, for disquietments for bodily causes, *viz.* To meditate how much of God there is in it; for without question, *disquietment of Spirit for Soul-cause is a punishment; it is an affliction, it doth not suit our natures;* and upon that score I might commend unto you to consider (as before.)

1. 1. *That it comes not upon you without Gods privity;* He knows of your troubled Spirit.

2. It comes not upon you without his *positive command:* therefore terrours are called *Gods terrours, Job 6. 4. Psal. 88. 15. &c.*

Job 6. 4. Psal. 88. 15

But I shall pass over that Meditation, which may be also applyed to this sort of soul-disquietments.

And so likewise I might apply the second Meditation, of the *unprofitableness* of such distempers of spirit: To what purpose art thou disquieted? art thou eased by tormenting thy selfe?

But I likewise pass that over, and shall proceed to mention some considerations that shall be more peculiar to raise up a Soule under disquietments of Spirit for Soul-causes.

And here let me propound to thee,

1. 1. *Consider the Devils designe in it.* The Devill drives a great trade for Souls; compasseth Sea and Land, leaves no stone unturned, no trick untried, to get possession of a precious

Soul. Now though he hath many pretty designs; yet the two main ones which he drives, are;

1. *To oyle up the Soul by presumption*; or,
2. *To dash it upon the rock of despair.*

The first design he drives with hard-hearted sinners; to these he cries, *Peace, Peace*, when the Lord sayes, *there is no peace to the wicked.* Some the Devill hath flattered into such a *Creed*, that let the Judgements of the Lord against prophane wretches, and against formalists, be rung in their ears every day; *yet they blesse themselves in their heart, saying, I shall have peace, though I walk according to the stubbornnesse of mine owne heart, adding drunkennesse to thirst.* I say, some there are, that the Devil drives his trade this way with: To whom the Lord reads a destiny, vers. 20. for such, *the Lord will not be mercifull unto them; but the wrath of the Lord, and his jealousie shall smoke against those men; and every curse that is written in the book of God, shall light upon them, and the Lord shall put out their name from under heaven*, &c. But now there are another sort of people, whose hearts God hath touched, and their consciences are awakned, and they made sensible of their misery. Deu. 29. 19

Now the Devils design upon these, is to sink them under the burden of their sins; to bring them to say, *There is no hope.* To the first, he cryes, *All hope, No fear*; to the other, *No hope*: his design of Presumption will not do, he must try his Engine of despair; Thus he seeks all wayes, how to devour the Soul. And truly, Presumption and Despair are his two great Souldiers. And we may apply to these two, what the women applyed to *Saul* and *David*. *Despair* hath slain *its thousands*: as well as *Presumption its ten thousands*: and the Devil is resolved, that what the sword of *Presumption* spares, the sword of *Despair* shall (if it be possible) destroy. Now (Christians!) I would not have you *ignorant of Satans devices*; The Devil hath a design upon you in your disquietment of spi- 2. Cor. 2. 11

rit; and the deeper your dejection is, the higher is his design driven. Think but of this a little, when thou sittest alone, and refusest to be comforted: but all thy work is to damn thy self, and put off Promises. I say, at such a time, if thou canst but get a little breathing betwixt thy sighes, be thinking; *Hath not the Devill a design upon me now*, in this my deep dejection? hath not he an interest driving on? possibly at such times thou mayest have thoughts, to resolve thy selfe out of heaven; and make a conclusion of damnation upon thy selfe: hast thou any such thoughts? there now the Devil begins to act aboveboard; *Curse God and die*, is it not a Devil? *his speech betrayeth him*: Methinks this should make a Christian rouze up himselfe, and lay himselfe out of the Devils way; Methinks it should make him start up, and *put on the whole Armour of God, that he may be able to stand against the wiles of the Devil*, so our translation reads it; the Original reads it πρὸς τὰς μεθοδίας It is a notable emphaticall word. 1. It signifies, *such snares as are laid behind one*; such treacheries as come upon ones back at unawarres. 2. *Such snares as are set to catch one in ones road.* A man walkes in his road, and thinks not of it; on the suddain he is catcht by thieves, or falls into a pit, &c. This is μεθοδίας. 3. *Such as purposely, and artificially set*, for the taking the prey, at the greatest advantage that can be. This is such a snare. It is the way of Nature, to be cast downe under the sense of evil; now the sense of sin, of the terrours, and wrath of God, it is the greatest evil in the world; when this is felt by the soul, the spirit walks but in a way of Nature, and is disquieted for it. Now Sathan lying in every way of a Christian, sets *Despaire* here for a snare; the Christian walkes on and thinks nothing, acts according to the dictate of Nature, and dreams of no ill. But the Devil now, having the Christians in this way, sets despaire upon his back; that now seizeth upon him, at the best advantage that can be, for he is well on his way already.

Eph. 6. 11.

ἀμετὰ & ὁδος.

ἀ μέθο-δος. *enim immediata derivatio.*

already. Ah Christians! be not ignorant of this *Stratagem*. I remember, *Judg.* 16. 12, 13. *Samson* slept very quietly a great while in *Dalilahs* lap, but when she alarm'd him, once and again, with *the Philistines are upon thee Samson*; it is said vers. 14. *He awoke out of his sleep, and went away.* Possibly there are some Christians here, that have had disquietments of spirit lying long upon them, and they begin to be almost pleased with them; habit hath almost made the bitternesse of grief, sweet unto them: Is there any such here? *The Philistines are upon thee* Christian! Look to thy selfe, the Devil hath a design upon thee, thou art in a way of passion, and discontent; behold here is *μεθοδεία*, a trap in the way, the Devil hath a design upon thee; get out least thou be catcht in his snare. But I proceed. Judg. 16. 12, 13.

Secondly, consider a little, *to what purpose Christs soule was troubled*, Joh. 12. 27. *Now is my soule troubled, and what shall I say Father save me from this hour.* To what purpose, Christian, dost thou think Christs soul was troubled? 1. It was for thy *sins*: it was to Christ a meer penal trouble. 2. *It was to excuse thy soul-trouble.* 2. Joh. 12. 27.

First, I say, Christs soul-trouble was for thy sins: it could not be for his own, for he had no inherent guilt to be troubled for; was it for thine? and why for thine? it was not a sinfull, sullen, useless disquietment for them, neither: but here was the businesse, 1. Man had sinned, and deserved damnation, and if ever he come to heaven, satisfaction must be made for his transgression. Now both body and soul had sinned, and both were engaged to a satisfaction; the body of the creature was to be troubled and the soul of the creature was to be troubled. 1. For it had troubled God, and the Lord was resolved to trouble it. Now the Lord Christ, taking upon him the great businesse of satisfaction for the souls of his people, was to clear all scores, and satisfie justice upon all accounts: justice brings in account to be satisfied, for the bodies of the Elect;

Christ suffers himselfe to be boxed, beaten, whipt, and at last, nailed to the cross; &c. so he cleared that score. Justice brings an account for the soules of the Elect; Christs soul is troubled, & troubled unto death; that score also he quits; so that by way of satisfaction for sin, no soul-trouble can come upon the Saints. That soul-trouble and dejection for sin, (which if Christ had not died, been soul-troubled,) had been onely penal, and not sinful; Christ having been so troubled is become sinful, and a denying of the fulnes of Christs satisfaction: mistake me not; I do not mean, that Christ by his soul-trouble for us, hath so excused us, that we, 1 Either *ought not to be grieved for sin*, as Antinomians teach: or, 2. *Not at all troubled* that we have sinned, that we have dishonoured God.

3. 3. *Nor that the Saints cannot have penall terrours of God, inflicted upon them*: as *Iob*, *David*, *Heman*, *Paul*, *&c.* had; no, these are the false conclusions that Libertines fetch from a precious truth, making their own corrupt conclusions, from the precious premises of Gospell-truths. There is a soul-trouble. 1. *That is a Gospel-duty*, Rom. 7. 13. *Paul* cries out, *O wretched man that I am!* *Ephraim* shall say, *what have I done?* 2. And *there is a soul-trouble, which is Gods fatherly* chastisement; by which God minds his Saints, what they have deserved, and what Christ hath suffered for them. But there is a wide difference betwixt these, and those soul-dejections, which I am strengthening you against.

Case of conscience. But may some say, *How far, then, may a Christian be troubled for sin, and wherein differs the soul-trouble, that ought to be found in the children of God from that which is sinful?* I shall digress a little, to speak a word or two, to this so necessary a case to Christians practice.

1. *First of all, he may be sensible of his sins*, *Zach.* 12. 10. *they shall look upon him whom they have pierced, and mourn.* *Ephraim* must say, what have I done, they ought not to run on and never consider what they do.

2. *They*

2. *They ought* not onely to take notice of themselves as sinners, but also, to *be grieved for their transgressions*; their affliction ought to move with their judgement; *they shall mourn*, Zach. 12. 10. There is a godly sorrow which worketh repentance, 2 Cor. 7. 10. Zach. 12. 10. 2 Cor. 7. 10.

3. *They ought so far to grieve, as that they may abhorre themselves in dust and ashes*, and see their own vilenesse, Iob 42. 6. *I abhorre my selfe, and repent in dust and ashes*, Iob 40. 4. *Behold I am vile, what shall I answer?* In short, an humbling, abasing disquietment, and dejection of spirit for sin; this is not only, not sinfull, but our duty: But the sinfull dejection of spirit is discerned thus: 3. Iob 42. 6.

First, *a comfortlesse dejection is sinfull*; so to be dejected, that the spirit shall refuse comfort; put off all promises, all good words. 1.

Secondly, *a despairing sorrow and dejection is sinfull*, &c. But I have spoken something largely before, to this latter part of the case to shew you, when dejection of spirit becomes sinfull: I shall therefore add no more now. Christian consider this, is thy spirit dejected? So troubled for sin, that thou canst see no hope, no comfort in the free grace of the Lord Jesus Christ; so troubled that thou canst not pray, not hear, not perform any duty, but with a clouded spirit; so troubled, that thy body is distempered by it, thou canst scarce eate, or drinke, or sleep? I say think a little, To what purpose *was Christs soul troubled to the death*, for me? what, was it not to excuse me one tear? was this peece of his suffering in vain, concerning me? what, shall I denie the satisfactory vertue of this suffering of his? God forbid, Christian! *Why art thou cast down then, why art thou disquieted?* heres a second mediation for thee. 2. Serm. 12.

Thirdly, *Do but consider, what a trouble it is to Jesus Christ, that thy soule should be troubled.* The Prophet sayes; *In all their afflictions, he was afflicted.* Take but two neer friends, and there is such a moral Sympathy betwixt 3.

them, that if one be troubled, the other must be troubled too; but now, in naturall relations the sympathy is greater: can the wife be troubled, and not the husband, if they love as they ought to do? yet if you see two intimate friends, and one of them be troubled, and the cause of this trouble upon a conceit, that his other friend doth not love him; the suspected friend is more troubled then ordinary at this, that he or she should be the cause, to grieve the heart of one so valued. But further, if the suspected friend be conscious, that the cause for his friends love-jealousie is not true, and he hath given him no cause, this yet troubles him more. O think Christian! how deeply your soul-troubles, must affect the heart of Jesus Christ; you are the wife, he is the husband: can you be troubled, and not he? you are the neerest friend, and Christ knows that the cause of your trouble, is a suspition of his love, and yet he knows he loves you, with a love that is unquestionable to all, but a groundlesse jealousie; must it not trouble him think you? when he loves you with the intensest love, and yet sees you walke with troubled spirits, jealous of his free grace, and disputing his heart towards you, which he wonders you can so much as call in question. Mark how it troubled Christ, to see his Disciples troubled, and yet not upon this score, *Joh.* 14. They were troubled meerly, upon the thoughts of their losse in respect of his bodily, and externall presence; yet see how he is affected with it, *Joh.* 14. 1. *Let not your hearts be troubled* (saith he,) *you beleeve in God, beleeve also in me*; as if he should have said, I pray list up your heads, I am sorry to see you so sad; *Let not your hearts be troubled.* And ah, Christian! how then do you think, must it afflict the heart of the Lord Jesus, to see you troubled meerly upon a groundlesse jelousie that he doth not love you, when yet he knows that he loves you as the very *apple of his eye*; so that, if it were possible a mother could forget her sucking childe, yet it were impossible that he should forget you:

Joh. 14. 1.

you: And [illegible], Christian! [illegible] heart of Jesus Christ to bleed for you, from day to day, yea, it may be from month to moneth, and [illegible] you have hugg'd a groundless fancy, that Christ doth not love you? was it not enough, that his soule was once (necessarily) troubled, even to the death, for you, but must you unnecessarily create him trouble again? you shall often see a friend, in his friends company, will be cheerly; and if he hath a sad spirit, he will yet dissemble it, for fear his friend whom he loves be troubled for it; and shall not Christ have the love of an intimate friend from you? Be not troubled, lest Christs heart be troubled also. But to proceed.

Fourthly, *Consider what pains Christ hath taken, to deliver you from this soul-trouble.* One would have thought, that Christ had made so many manifestations of his love, and given such pledges, such assurances of it, that he had not left any thing for a Christian to scruple, that he had left the least occasion for jealousie, if one would have set himselfe to pick a cavill at free-grace: But truely, as when a statute is drawn up, let it be done with as much caution as it can; we see, when it comes to a lawyers handling, he finds something or other to pick a quarrel at, to make a hole for his clyent to creep out at: So, though the *Magna charta* of the covenant of grace, though the precious Gospell, though our statutes for salvation be so drawn up, so largely and fully, that one would think it were impossible, a poor sinner should stand and doubt of any phrase, as ambiguous: or think any phrase in any promise is not comprehensive enough; yet (I say.) such is the corruption of our base spirits; so much deceit there is in the heart of man, that when we come to make use of these promises, our base hearts are stumbling here, and doubting there, finding twenty knots in an even bulrush; and making twenty lawyers cavils, in a cleer case. But I say, methinks, if a Christian would but in his deepest dis-

4.

quietment,

quietness, and dejection of spirit, seriously think, what pains Christ hath taken, to give every soul full satisfaction concerning his love, the nature, and extent, and certainty of it, it is impossible, his spirit should be any longer under dejection. I have heretofore, spoken something largely to this purpose; when I spake by way of satisfaction to such as conceive *they ought not to beleeve, because their sins are so great and many.* Where I shewed you in eleven expressions, what pains Christ hath taken to set his infinite love clear in sinners thoughts. 1. He speaks it. 2. He swears it, and that *by himself, because he could swear by no greater.* 3. He *pleads* with us. 4. He *appeales* to the mountains and hils to clear him. 5. He wishes our salvation with groans. 6. He *professeth* he knoweth not how to destroy thee. 7. He weeps over the impenitent, 8. He *invites* all. 9. He came down to make us rich. 10. He *dyed* upon the crosse, that we might see the print of the nailes, and thrust our hands of faith into the holes of his side. 11. He hath *sent the Ministers of his Gospell, to preach reconciliation to you.* May not the Lord Jesus Christ now take up that appeal, which he once took up in the case of his ingratefull Church? *Isa.* 5.3. *Now therefore,* O Inhabitants of the World! O Heavens! O Earth! *Judge now I pray you, betwixt me and these jealous* wretches, that yet think, and say, I do not love them, that will not beleeve I will pardon them, and therefore they are disquieted: what could I have done more to have made people beleeve I love them, then I have done? I have promised pardon, and have not excepted scarlet, crimson sinners, *Isai.* 1. No, nor backsliding sinners, *Hos.* 14.4. No, nor rebels; I have told them, I have gifts *for the rebellious also,* yea, though they have gone a whoring, *Ier.* 3.1, 2, 3. I never limited them at what hour they shall come in, but have declared my selfe willing to receive those that come in at the eleventh, as well as those that come in at the ninth hour: I have bid them come to me, and told them

L. 1 cap. 4. Ser. 4. p. 77, 78. 79.

Isai. 5.3.

them, that *whosoever commeth* to me, I would not refuse: I have asked them nothing, but have invited them to drink of the *water of life freely*; and yet they are at a stand, and will not believe I love them; I have bid them cast their care upon me, their burthen upon me, and I would bear it, and ease them; yet they stand groaning under it, while their back is ready to break again, and will not trust me to ease them. Judge! what could the Lord Jesus Christ have done more, to the easing of poor creatures, then he hath done? Meditate of this Christian! and canst thou be disquieted any more?

5. Think again, *how prejudicial it is to Jesus Christs interest, amongst the children of men.* It is thy work as a friend of Christs, to drive on Christs interest amongst the sons of men: the Saints conversation, should be a winning conversation; the Apostle gives a generall precept for it, 1. Pet. 3. 1. *Let the wives be subject to their husbands, that they which obey not the word, may without the word be won, by the conversation of the wives, while they behold your pure conversation without fear.* The generall precept is, that believers should live *a gaining conversation*; the particular directions in order to this generall end, is, in order to a peece of one generall duty: but it may be applyed thus: It is plain from the Apostle there, that it should be the Saints delight to trade for Christ, by their conversation amongst others. Now let me tell you Christians, there is nothing so prejudiciall to this duty, as the continually disquieted, and discontented walking of those that fear God: what is the scandall that prophane wretches this day, cast upon the wayes of God, but this? Let them once turne Puritanes, and they never see merry day afterwards, but are continually distracted with terrours, and their spirits in continuall heavinesse, &c.

Will any, think you, be won, by your conversation, to Jesus Christ? will continuall heavinesse invite any in, to come and *visit, how good the Lord is?* will they not avoid

5.

1 Pet. 3. 1.

such fetters? And (Christian,) is this your trading for your Master? is this your duty, think you?

6. Nay, sixthly consider: *How dishonourable it is to Jesus Christ.*

It is dishonourable to Jesus Christ many wayes.

1. 1. *You do as good as say, you dare not trust him; it is as much as to say his whole Gospell is a lye*: your cause of disquietment is, you have sinned to such an height, in such a degree, that you fear the dreadfull wrath of God; you are damned, you are gone, lost, &c. there is no mercy for you, &c. I say, this is a making the whole Gospel a lye: The Gospel sayes, *all sin and blasphemy shall be forgiven* Mat. 12. 31. The Gospell sayes, *Come unto me all ye that are weary and heavy laden, and I will ease you*; and againe sayes, that those that come Christ will in no wise cast away, &c. The Gospel news is, that *Christ is come into the world to save sinners*, without any respect, to little or great, young or old sinners, or to their sins, whether they be few, or many &c. What doest thou, but make the whole Gospel a lye, by refusing comfort, because thy sins are great and many? Christ hath given thee his word, yea, his oath, that he will pardon thee: Why art thou disquieted, but because thou thinkest Christ is not to be beleeved, or trusted, &c.

Mat. 12. 31.

2. Secondly, As it is a dishonour to Christ this way, immediately thus reflecting upon him; *so also by this temper, thou dishonourest him in the sight of the people.* What would the world say, to see a servant, or childe, or wife, go continually sad, wringing their hands, tearing their haire; I say, what would they say? would they not say, sure, this servant hath a very hard master, that is continually beating of him; this child hath very harsh parents, that it cannot live one merry day under their roof; this wife hath a very cruell husband, &c. and (my friends!) will not men say so of the Lord Jesus Christ, that he gives very bad liveries to his servants, that they must alwayes

be

be clothed with sackcloth; and that he feeds them with a very ill diet, that their teares must be their meat and drink night and day? will they not say, surely God is a very ill father, that must always be lashing his people till they weare; that Christ is an ill husband, that those that are married unto him must never see joyful day again? and will not thou blush, Christian, to think that for thy sake, the most indulgent father, and tender husband, and the most kinde master should be evill spoken of? and dost not thou offer them fairer opportunities by thy temper? I might instance in many other particulars, which might evince the dishonour that this temper will cast upon Jesus Christ; but I shall mention no more here, but referr what further I have to add to some other head. Now Christian think of these things, and for the honour of the Lord Jesus Christ, if not for thy owne sake, say, *Why art thou cast down O my soule? Why art thou disquieted within me? Trust still in God, for I shall yet praise him, who is the help of my countenance, and my God.*

The Eighteenth SERMON.

Psal. 42. 11.

Why art thou cast downe, O my soule? Why art thou disquieted within me? Hope still in God, for I shall yet praise him, who is the health of my Countenance, and my God.

In the Chappel. May 20. 1649.

I Am now to make a further progresse, in offering to you such considerations, as (through the blessing of God,) may be available to the allaying of disquietments of spirit, occasioned for soul causes.

7. In the seventh place, let me advise such Christians, a little to meditate *of the foundation title* of all the Saints, to glory, and the Nature of that; this lies in the decree of election, and the Covenant of grace; if you question your *jus in re*, look for your *jus ad rem*; upon what score is any child of man a pretender to an interest in the Kingdome of glory? election is the foundation, 2 *Tim.* 2. 19. *The foundation of God standeth sure, having this seal; the Lord knoweth those that are his*; the Covenant of Grace, is interwoven with the decree of election; for the Apostle tels us, *Eph.* 1. 4. *He hath chosen us in him, before the foundation of the world*: There was an eternall plot, be-

2 Tim. 2. 19

Ep. 1. 4. h

twixt

twixt God the Father, and the Lord Jesus Christ; a bargain made betwixt the Father and the Son, for the salvation of the Elect; and by this Rating and Tenure of Grace, all Saints have title to heaven; [illegible] writing: now as in humane titles, the usual way to prove them, is to begin with the next, and so to ascend to the first. So the ordinary way to prove our title to heaven, is to begin with our *Sanctification*, and so ascend up to Election: and therefore, the Apostle puts *Calling* before *Election*, as an evidence to us; *Labour to make your Calling and Election sure.* We must *not say in our hearts, who shall ascend up into heaven?* But, if the next writing be lost, or so blurred that we cannot read it, then we must have recourse to the first: So there is no such refuse for a troubled spirit that cannot read its proximate evidences, as to have recourse to the first, and to consider how that runs: this was *Davids* course, 2 *Sam.* 23. 5. *Although my house be not so with God, yet he hath made with me an everlasting Covenant ordered, in all things, and sure.* *David* there, being ready to be called to give an account of his Stewardship, sits down by himself, to cast up his accounts: and as a good accountant,

Rom. 10. 6.

2 Sam. 23. 5

First, he sets downe what he had received from God. 1.

Secondly, what for his receits he was to pay unto God. 2.

Thirdly, how far he had discharged his account. 3.

Fourthly, what he had to pay God with for the remainder. 4.

1. He was *the son of Jesse.* 1.

2. *The man raised up on high.* 2.

3. *The anointed of God.* 3.

4. *The sweet Psalmist of Israel*; this he had received: now, for this God required; 4.

First, that he ruling over men *should be just.*

Secondly, that he should *rule them in the fear of the Lord.*

3. That

Thirdly, *That he should be as the light of the morning, when the Sun ariseth; even a morning without clouds, as the tender grass springing out of the earth by a clear shining after rain*: One that should scatter all darkness, both in his owne heart, and family, and in his kingdom; break all clouds. 2. One that should grow in grace and holiness, even as the sun groweth up in its light, from morning till noon, shining every hour more and more gloriously; such a one he should have been, that had had such showres of mercy, as *David* had. The words may also, not unfitly, be taken in the notion of a promise, to such a one, as God had so exalted; the Lord would make him have a growing heart, and a growing family, and a growing Kingdom; his heart and soul should flourish with abundance of gifts and graces, fit for his relation; and his family should flourish, and he should have a prosperous Kingdom, whose peace and plenty, should be *like a river*. But now *David* reflects upon himselfe, to take an estimate of himselfe: And if you take the words in the fourth verse as expressing a duty and a rule: *David* layes his heart to it, and finds that he had not been so; he had not been just in the matter of *Vriah*; nor shewed such a fear of God in the businesse of *Bathsheba*, nor he had not laboured, concerning his own heart, and family, and kingdom, as he should have done. If you take those words as a promise: *David* seeing it not fulfilled, from thence consider a miscarriage in himselfe; *David* had a very disordered family; *Absolom*, and *Amnon*, were his sons, and severall miscarriages were in his family; yea and his Kingdome too: And now either from a direct laying himselfe to the rule, verse 4. or from a reflex consideration of the promise, vers. 4. made to such as should discharge their duty, in his relation, which promise was not made good to him: I say, from one of these two, it is certain he made a sad conclusion to himselfe; to this or the like purpose therefore. *Surely I have not been just; surely I have not discharged my Magistraticall*

tical duty, in ruling in the fear of the Lord; surely the promise doth not belong to me; my house *is not so with God*, not so ordered in point of duty as it should be; not shining in holinesse, and exemplary conversation; not so growing as it should be: It is not *so with God*, in respect of favour, as it should be; the Lord hath not made it like the *rising sun without clouds*; no, alas! there have been many clouds over it, and those dark ones too; and therefore I may sadly conclude; I have not been so with God as I should have been; here was *Davids* sad trouble of spirit; and now what shall *David* do? where shall he finde reliefe? how shall he make even betwixt God and himselfe, before he gives up his stewardship? mark what he sayes. *Although my house be not so with God, yet he hath made with me an everlasting Covenant, ordered in all things, and sure*, as if *David* should have said; well I will look higher, I cannot read my next evidences, they are blotted I cannot read them; I see it is in vain, to look for comfort from within my selfe: I see, I have sailings, *my house is not so with God* &c. I can expect nothing from my selfe. Let me see, doth my salvation hang upon this; and doth my Originall right to the promise, hang with his whole weight upon this? God requires a pepper-corn rent, but is the lease forfeited, if one years payment faile? No, he finds out:

1. That salvation is by *Covenant*. 1.

2. That this Covenant, was of his making; *he hath made*. 2.

3. That it was everlasting, an everlasting Covenant. 3.

4. That it was particular, he hath made with *me* an everlasting Covenant. 4.

5. That it was *ordered in all things*.

6. That it was *sure*; I have spoken something concerning this very portion of Scripture, to this purpose, heretofore. But I shall take now a more full liberty from it to 6.

open

open the nature of the Covenant of grace, from this text, so far, as shall be suitable for the present purpose; and that I shall do in these particulars.

1. Consider first, that salvation is the Saints portion by Covenant.

2. That this Covenant is made.

3. That God hath made it.

4. That is was made by the Lord Jesus Christ.

5. That it is particular.

6. That it is everlasting.

7. That it is ordered in all things: it was made with an *Although*.

8. That it is sure.

9. That is it free.

First consider, *That peace with God, an interest in Christ; Salvation, Glory, they are the Saints portion by Covenant*, For this is my Salvation, saith *David*; my Salvation depends not upon my, or my families righteousnesse, but *thou hast made a Covenant with me*. A Covenant is a solemn engagement; a solemn bond betwixt two persons; and therefore there was a great deal of solemnity used, at the making of a Covenant: when God made a Covenant with *Abraham*, *Gen.* 15. 18. he promised a Sacrament; they were wont to swear Covenants, *Deut.* 4. 31. Now I say, thy portion in God, is thine by *Covenant-Title*; the whole hinge of thy heaven hangs upon this, and from this thou mayst draw abundance of sweet consolation: Thou art troubled, lest thou shouldst have no portion in God, no part in heaven: what is the businesse Christian! Alas! *thou hast sinned, thou hast this and that failing*. Ah! but heaven is not thine by merit, but by *Covenant*; that is as much as to say;

Gen. 15. 18
Deu. 4. 31.

1. The fountain of life to thee, is *out of thy selfe*; thy life is fountained in the *Covenant*.

2. It is *sure*, for it was made over to thee with abundance of *solemnity*; the making over Christ and salvation to a soule,

soul was a solemn work, too solemnly done, for us to undo.

Secondly, consider, that this *Covenant is made*: the grant of heaven is made to every Saint that shall enjoy it: *he hath made with me, &c.* (saith *David*;) heaven is not, now, to be ensured to me; if the Covenant, indeed, were now to be made there might be fear, that God might now chuse, whether *I* shall be saved or damned; but the act is past, and it is (as I shall shew by and by) like one of the acts of the *Medes* and *Persians*, past revoking, if once past the Court of heaven; there is no voting and unvoting there. *Fiat*, is all the voice is heard there; *Let it be. Let what is* done be revoked, sounds like the voice of the mutable creature; but cannot be the language of an unchangeable God, who hath too much truth *in him*, and too much constancy *to repent*. Hast thou sinned, and that by many backslidings too? Be humbled but not troubled; to abate that, lift up thy eyes to God, and bless him, that thy portion in Christ, and heaven was ensured, past losing, before *thou* past so *late* for a share of it.

Thirdly, *Consider, that God hath made it*; this *David* hints *when he saith made with me an everlasting Covenant*. And therefore it is ordinarily in Scripture called his Covenant.

1 *God*, and *not man*; the mutable creature might break his oath, as well as his word, but he hath made it with us as *God*, and *not man*. But that is not that which I drive at. God was the *primum mobile*, in it he made the first motion about the everlasting Covenant; not we, he make this as an argument for payment: It was your owne bargaine; God was not forced nor intreated to it, it was a plot of his owne devising; he made it with us, and not we with him, *Zach.* 9. 11. *The blood of thy Covenant. I have chosen you* (saith Christ;) when we lay in our blood, then it was a time of love. Art thou troubled because thy sins are great, and thou doubtest, whether God will pardon them or no? Remember who made the first motion about the Covenant of grace; it was when the creature

least thought of it; fear not the failing of that word, which first went out of his own lips.

4. L.1.p.195, 196. Nay fourthly, yet consider, *It was made with the Lord Jesus Christ*, this I have heretofore largely proved: that the Covenant of grace was a mutual stipulation between God and Christ, an eternall plot betwixt the Father and Son; and made betwixt God and man *personally*, but betwixt God and man *representatively*, Christ being the head of the Church: Now the understanding of the Covenant of grace, in this particular, is of singular use to heal a wounded spirit: *Thou hast made a Covenant with me* (saith *David*;) *David* was a type of Christ, you know; and we know, various things are applied to *Davids* person, which Christ applyed to himselfe; It may be, thou thinkest, Alas, I have a part to perform, one piece of the Covenant is my work then, for in every Covenant there must be a stipulation, mutually; and my part is not performed, &c. nor can I performe it; and therefore, I can expect nothing; here is now a double mistake. The Covenant is not made with the *proximately*, and *personally*; nor doth it hold by such a slippery knot, that thy backslidings will undoe Gods obligation in it, to this end, I say consider, it was made betwixt God and the Lord Jesus Christ, *Gal.*3.16. Christ as mediator; and thence the Apostle cals him, *The Mediatour of a new Covenant*; Now Christ as Mediatour, is the head of his Church. The Covenant was made betwixt God and him, and from him God expects payment: the fulfilling of the new Covenant, *ex parte hominis*, on mans part is Christs work, and not ours; though indeed we are to do something, yet in Christs strength: as suppose now, a rich man should make a bargain with his poor neighbour; he will not trust the poor man, but (saith he,) if you have any friend will engage for you, &c. the poor man gets a friend to engage: the rich man maketh his bargaine with the rich man; he must pay him his rent, or bargain, whatever he be; indeed

Gal.3.16. Heb.8.6. Ch.12.24.

indeed, it is in the behalfe of the poor man: such is the poor soules case, the soules of all the elect wanted a title to heaven and happiness; these were in Gods hand to dispose of; and (saith the Lord,) *I will give them eternall life, onely they shall believe in thee, and walk according to my statutes.* Now, the relation of Christ to this Covenant, was various. 1. *He was mediatour of it, Heb.* 8.6. μεσίτης. A word that I am loath to strain too much, but methinks it sets out to us, 1. *The way of procuring it*; there never had been a Covenant stricken betwixt God and us, had not Christ been the procurer of it; he was he, that stept in to make the bargain, he interposed himself betwixt God and man, as the people between *Saul* and *Ionathan*. Heb.8.6.

2. Nay secondly, He did not onely motion for peace, he was not only the person stepping in; but the word further holds out to us, the fitnesse of the Agent for the acts he was *a midling person*, he was God and man: A Mediatour must be a midling person, equally distant from, and equally drawing nigh to both those parties betwixt whom he doth mediate; Christ was such a mediator, equally distant from the father, as man, & from man, as he was God: and yet equally drawing nigh to both, being God and man.

3. Nay, thirdly, he was *de facto*, μεσίτης, one that stood not onely in a capacity to mediate, being a midling person, and so fit for a work: nor onely the motioner of that peace, but the actuall composer: he is called a mediatour, (saith *Grotius*,) that really doth appease and make up the difference: and that I take to be meant, in 1 *Tim.* 2.5. *For there is one God, and one Mediatour between God and man, even the man Christ Jesus*: now, how was this? it followes in the next words; *he gave himself a ransome for all, to be testified in due time.* I conceive it hath relation to that place, *Heb.* 7.22. and I conceive that will open it: and in a fourth particular open the businesse of Christs Mediatourship: *He was surety of a better Testament, or Covenant*; he was not onely, 1. The motioner of it: 1 Tim.2.5, 6. Heb.7.22.

2. And the middling person fitted for it, being at an equall distance. 3. And he, that *de facto* did it. But 4. For the manner of his doing of it, he was a surety, he that undertook it, that gave his word for it, the eternall engager; and this I take to be the meaning of that 1 *Tim.* 2. 6. *He gave himselfe to be a ransome, to be testified in due time.* He from eternity gave himselfe *verbo, et fide*; he gave his honest word for it, as we say; and this I believe is the *giving* there spoken of; to be *testified in due time*, or, which was testified in due time, by his fulfilling his bargain; he was the eternall *surety*, *Heb.* 7. 22. The word in the originall is ἔγγυος, one that maketh the bargain, and engageth for it; this was that which I aimed at, in the opening of the word Mediatour; indeed, there is something more in it also, it also signifies, him that comes *and declares the peace*, *Gal.* 3. 19. And *Socinus* would have Christ to be only in this sence a Mediator, but with very little reason, for without question the Mediatour doth the work, and not onely make proclamation of it: So that I say, Christ was the engager to his Father, God would not take the creatures word; Christ must engage for mans part of the covenant; he did engage, for, saith the Apostle, he was *Sponsor* ἔγγυος, the very one, that clapt hands with his father for the bargain, so that Christ is he, that is to be the paymaster to his father; *He hath laid upon him the sins of us all.* Now, in regard that the Covenant of life doth not onely include our justification, but also our sanctification, and Christ is the surety for the whole; he is not only to pay the price of our justification: but, he is also to be responsall to his father for our sanctification; It is true, faith and obedience are required of us, but in this we are paymasters; but as a poor man, that hath hired such a lease of his rich neighbour, as I told you of, (his rich friend engaging for him:) Alas! he hath nothing to pay, but his engaging friend puts mony into his hand, and with that he pays: So it is, betwixt us, and the Lord Jesus Christ

1 Tim. 2. 6.

Gal. 3. 19.

Christ; indeed we beleeve and obey, but it is all, *through Christ that strengtheneth us*: he is to us *all in all*: not only *all*, in respect of portion and reward, but *all*, inrespect of ability and strength: and therefore, as I have before noted, the new Covenant requires nothing of us as a condition, but is a piece of the Covenant, and promised as a free donation, as is plain from comparing *Mat.* 11. 29. *Isai.* 55. 1, 2. with *Ezek.* 6. 9, 20. 43. 36. *Zach.* 12. 29. and *Isai.* 1. 16, 17 18. with *Joh.* 13. 8. *Psal.* 51. 2, 7. *Isai.* 4. 4. and *Hos.* 14. 8. with *Joh.* 6. 44. In short, if the elect fail, Christ is the accountant, the father cannot enter upon the inheritance of the Saints, as forfeited by miscarriages, except the miscarriages could be found in Christ; he is to be the Responsall to his father, for he made the bargain, and engaged: It is so with men, they must sue those that make the bargaine with them; Why art thou then so troubled for thy failings, that thou wilt receive no comfort, but let thy owne thoughts excommunicate thee from heaven? remember, the eternall Covenant was made with the Lord Jesus Christ, and by that is thy title to heaven. But I proceed,

Fifthly, *Consider, the Covenant is particular*: *David* saith, Thou hast made *with me* an everlasting Covenant. 5.
Indeed, *Arminians* dream, that when God set his hand to the Covenant of grace, he set his hand to a blank; that there were no particular names in the eternall roll, but all were ranked under the common name *beleevers*, with a blank left for particular names, according as they should afterward be christned; and indeed were this true, there were ground made for a wound, that would not be so soon healed, as is endeavoured to be made: but this is falle; Christ sayes, *Rejoyce in this, that your names are written in the book of life*; the elect are in the eternall Covenant, in the muster-roll of eternity, not in a general notion, but by particular names; I have known thee *by name*, saith God; election is not of qualities, but of persons. Luk. 10. 20.

sons, *Isai.* 45. 3. *I the Lord which cals thee by name*, not are they there onely, as sometimes names are in earthly commissions, where the chiefe is named, and the rest put in with an *et ceteris*: the Covenant runs not thus, *to Christ our well beloved Sonne, and his heires, &c.* but he cals them all by names, as he calleth the starrs by their names; yea, so punctually are they enrolled there, that none are included under their relations; but the very women are in it by name, *Phil.* 4. 3. *Help those women which laboured with me in the Gospell, with Clement also, &c. whose names are in the book of life*: Now, this is of notable use to comfort thee, *Beleever* is a doubtful name, I mean such a name as may administer doubting, and so (consequentially) sadnesse; as to my particular, in regard, that I may through my infirmity, be often doubting of my particular faith; but thou art in the Covenant by name; thy beleeving is not a voluntary act after, but a necessary consequence of such an enrolling. This is the nature of the Covenant.

Phil. 4. 3.

Further yet, *It is an everlasting Covenant*; Thou hast made with me, saith *David*, an *everlasting Covenant*, The Covenant is an everlasting Covenant, if we respect the date of it; it is not an infant of daies, it beares the same date with the divine being, *Eph.* 1. 4. *He hath chosen us in him*; but, when it followes *before the foundation of the world*; before there was ever such a creature as the world, or an unbeleeving sinfull man; it was from everlasting, *his mercy is from everlasting*, *Psal.* 100. 5. 103. 17. Thy sins could not come in the way; they are not so old: but of this I have already spoken something, and shall by and by add something more. 2. As it is *from everlasting*, so it is *to everlasting too*; it was for everlasting life, *Ier.* 31. 3. *I have loved thee with an everlasting love*; his mercy, saith *David*, is from *everlasting* to *everlasting*, *Psal.* 103. 17. How was Christs *mercy from everlasting*? The declarations of his mercy to us, and in us, could be of no longer

Eph. 1. 4.

Psal. 100. 5. 103. 17.

Ier. 31. 3.

longer date then our beings, which were not from everlasting, but his decretal, covenant-mercy was from everlasting yea, and to everlasting. It was not a lease, but a making over the fee-simple of grace and glory for ever to the Saints: How canst thou think, then God doth not love thee, or will not save thee, &c. Man, his mercy is to everlasting; leases for times may be forfeited, but this is a fee-simple, it is to everlasting.

But further, consider it is *sure*, ordered in all things, and *sure*, saith *David*, 2 *Tim.* 2. 19. The Covenant mercies are called *the sure mercies of David*, *Acts* 13. 34. *Isai.* 55. 3. *Psal.* 19. 7. *The testimony of the Lord is sure*: what would you require amongst men, to make a deed or bargain sure? something in relation to the matter bargained for, and something in relation to the person with whom you bargain: for the first,

Acts 13. 34.

1. If there be such a thing in being not pre-engaged:

2. If the deed be well made, and without power of revocation.

3. If conditions which may make it forfeited, disturb not the assurances of it, then you will account your deed sure, in relation to the person.

1. If he hath ability enough.

And 2. Honesty enough to make good his bargaine: then you think you are sure enough: I will shew you how, in all these respects, the Covenant of grace is sure.

1. It is sure enough that there was such an inheritance of grace and glory in being, and enough for all purchasers and covenanters, when the Saints title was made, and their first writing drawn: it is sure enough, there was fulnesse enough of all grace in the Lord Jesus Christ, to make good his bargain, *Ioh.* 1. 16. *Of his fulnesse we have received grace for grace*: there was a fulnesse in his bloud for our washing, in his spirit for our sanctifying, yea, and it is certain there was a fulnesse of glory: Heaven is a vast continent, it is not a place can be acred out by creature-measures:

Ioh. 1. 16.

measures. Geometry will be poſed in the menſuration of it; cubits, rods, acres, &c. they are earthly notions; there is a ſimpleſſe in glory: no fear, that there is no room for thee in heaven, when all Saints are there; there would be many empty places, were it not, that they will be filled up with that preſence that *filleth all in all.*

2. 2. For *the making of the deed, it was well made, and that without power of revocation*: the great Advocate of heaven made it, and writ it with his own blood; he that knew how to draw deeds of life; for to this he was appointed; one that was inſtructed to it, that it hath been all his work to contrive out the way, to enſure heaven to the Saints. It was all his work, and the Act done is the product of his eternall thoughts, and the reſult of infinite wiſdom, upon eternall deliberation: it hath been all his ſtudy and work, from before the foundations of the world, to contrive out a way, and then to put his eternall plot in execution.

Secondly, It is *without power of Revocation too.* It is not in Gods preſent power to blot out a name out of the book of life, or to diſinherit one Saint; his deed was at firſt free, but now neceſſary, not *abſolute*, but *ex hypotheſi*, upon ſuppoſition of this eternal Covenant: hence is it that

1 Joh. 1. 9. the Apoſtle ſayes, 1 *Joh.* 1. 9. *If we confeſs our ſins, he is Juſt and faithfull* to forgive them. Now it is but juſtice with God to pardon the Elects ſin: Mercy was all that ſaved us, primarily; but now *Truth favours us*, and ſtands engaged with *mercy*, for our heaven: thence *David* prayes, *Send forth mercy, and truth, and ſave me. Iniquities*, ſaith David, *prevaile againſt me*; *as for our tranſgreſſions thou ſhalt purge them away*: no more thou *wilt*, but thou *ſhalt*; thence *David* ſometime prayes God to *deal with him*, according to his *Righteouſneſſe*; he durſt not have ſaid ſuch a word, if it had not been for the *Covenant of grace.*

3. But thirdly, conditions may ſo diſturb an aſſurance, that it

it may appear to ſtand ours upon very tickle termes, in reſpect of forfeiture; and here lies the ground of fear in many concerning the Covenant of grace; but here are hard thoughts of God without a cauſe; there was nothing but Chriſts asking, and the fathers giving, *Pſal.*2.7, 8. *Iſa.* 55.1,2,3. Come and drink *freely*. I ſay, it was upon no conditions,

1. *None to be fulfilled by us*, ſo (to us) none. 1.

2. None *but ſhould be fulfilled*, and were a part of Gods part in the Covenant, to be fulfilled in us; this I ſhewed you before. 2.

3. None *that could occaſion a forfeiture*: for there was a promiſe made, or a promiſe put in, that our failing in conditions ſhould not make a forfeiture, to which God conſents, *Hoſea* 14.4. *I will heal their back ſlidings, and love them freely*. Read that notable place at large, *Pſal.* 89.28,29,30,31,32,33,34. *My mercy will I keep for him for evermore, and my Covenant ſhall ſtand faſt with him, his ſeed alſo will I make to endure for ever; and his throne, as the dayes of heaven. If his children forſake my law and walk not in my judgements; if they break not my ſtatutes, and keep not my Commandements?* What then? there is the queſtion; what, ſhall this be a forfeiture? No, it ſhall be but an action of treſpaſſe at the moſt; God will recover ſome little dammages of him by arreſt. *Then will I viſit their iniquity with a rod, and their tranſgreſſion with ſtripes.* But then comes in a proviſo againſt the forfeiture, *Nevertheleſſe, my loving-kindneſſe will I not take from him, nor ſuffer my faithfulneſſe to faile. My Covenant will I not break nor alter the thing that is gone out of my lips*, and ſo he goes on, v. 35,36,37. The Covenant is ſure, and therefore it is called ſometimes, a Covenant of ſalt; *Lev.*2.13. *Num.*18.19. 2 *Chron.*13.5. A firm and ſtable Covenant, that cannot be broken; as fleſh ſeaſoned with ſalt, cannot be corrupted; the Lord hath ſalted his Covenant, the putrefaction of mutability cannot ſeize upon it; and ſome

Pſal.89.28 29, to 37.

Lev.2.13. Num.18.19 2 Chr.13.5

drive ἐγγυη the Greek word for a Covenant, ἀπὸ τῆς γῆς, and the preposition ἐν a thing fastned in the earth, which is founded fast; the earth moves not. The deed of the Covenant of Grace is sure, for any conditions in it, that might endanger forfeiture. Thus in relation to the deed, it is sure enough. Now if he with whom it is made, have but *Ability* and *Faithfulnesse* enough that he can, and will perform his word; it is sure enough, as to our capacity.

1. He can; that I shewed you before. Heaven is his throne, and earth his foot-stool; he is God Almighty. God prefixeth this to his *Covenant* with *Abraham*, *Gen.* 17.1,2. *I am the Almighty* God: One that can make good my word: he is power.

2. He *will*; for he is love. 1. A faithfull God that will not alter the thing that *is gone out of his lips*. Hath he spoken, and shall not he do it? nay he cannot chuse, for he cannot *lye nor repent*; he is not as man; his love, his faithfulnesse, his constancy, all three stand engaged: why art thou troubled (Christian!) the Covenant is every way sure.

There is one particular yet more remains: the meditation of which will be sweet and profitable, in order to thy ease; and that is, to consider that the Covenant is *ordered in all things*: and ninthly free: (that I have in part spoken to now.) And then after all this, there will the question lye, which is the great question.

But what of all this? though our salvation be by the Covenant; and God was the first motioner of this Covenant, and therefore in reason should not go back; and though it be already made, and passed into an act, and made with the Lord Jesus Christ, so that he is paymaster, and made with the particular names inserted, and an everlasting Covenant, and sure, and well ordered in all things, and free; yet how shall I know my name is in it, but from my keeping of it? If I break it, I can have no evidence, that I have any thing to do with it; and it is upon this score that I am troubled. But, &c.

THE

The Nineteenth SERMON.

Psal. 42. 11.

Why art thou cast down, O my soule? why art thou disquieted within me? Trust in God: for I shall yet praise him, who is the help of my countenance, and my God.

Here is one particular yet behind, in order to the opening to you the Covenant of grace; the nature of which I promised to troubled spirits, to endeavour to, that they might finde ease. To proceed to it. In the Chappl, May 9. 1649.

Eighthly, *It is well ordered in all things*; this David comforts himself with; and this particular directly suited his condition, his cause of trouble was that his house was disordered, out of frame, nothing like what that at the Lord had set out for him: Well saith David, yet for all this, here's my comfort; 7.

1. The Covenant that God hath made with me, *is an ordered Covenant.* 1.

2. *Well ordered.* 2.

3. Well ordered *in all things.* I will open it to you, and then teach you how to apply it. 3.

First, *It is an ordered Covenant.* *God ordereth nothing* 1.

(saith *Illiricus*;) *when he decrees it with himselfe, and brings it to pass*; thus it is taken in *Act.* 4. 28. The Apostle sayes, that the high Priest had brought that to passe, that the counsel of God had *determined*, or ordered, or ordained; so *Psal.* 132.17. I have *ordained a lamp for my Anointed*; and thus the Covenant of Grace, is an *ordered* Covenant. A resolution of God within himself; and from hence thou mayst argue comfort: well, what though my heart be sinfull? what though I have an uncertaine heart, an unsetled heart? yet my salvation is by Covenant, and that Covenant is an ordered Covenant: hence we read, and speak, of the decree of Election, which is nothing but the Covenant of grace *ordered*.

Acts 4.16.

2. Secondly, Ordered doth signifie *prepared*; and therefore, some read it ἑτοίμασεν; as if *David* should say, indeed if my salvation were now to be *prepared*; if my name in heaven were now to be prepared, this disorder of my house were something that might trouble me; but ἑτοίμασται, it is prepared, it is ordered in all things; though my heart is not ready, yet heaven is ready, my place there is ready. A thing ordered you know is ready; but I hinted this to you, when I opened the *everlastingnesse* of it, Heaven is all in readinesse, for the Elect.

3. Thirdly, the word is sometimes translated *directed*, *Iob* 32.12. *he* hath not *directed his words* against me: if you look in the margent of your books, you shall see, it may as well be read, he hath not *ordered* his words; I conceive the reason is, because nothing can properly be said to be ordered, unless it hath its particular designation, as to the persons, and ends, whom, and which, it relates to. The Covenant of grace, is thus *ordered*, unto such particular persons as shal be saved; it carries in it the particular designations. But this I also handled before, and shewed you how to draw comfort from it.

Iob 22.14.

4. Lastly, I finde the word used both in Scripture, and by Expositors, to set out a marshalling, and fit laying of things

things together, in opposition to confusion, and disorder. It is *ordered*, and *well ordered in all things*. All things relating to the Covenant, are so duly marshalled, and disposed, and ranked, so well considered and digested, that when I consider that, I cannot but be cheared, *although my house be not so with God*, as it should be. And therefore this word is used, to express the order of an Army, *Jude*. 10. 22. where every one is set in his rank and file, and so ordered that they stand at the best advantage to receive, and repel the enemy, that he cannot take advantage of the disorder of one man for to break in upon them; and so it is used, *Lev.* 1. 7, 8, 12. for the laying the sacrifice in *order*. So Mr *Ball* expounds it, fitly marshalled as an army. Some translations use the word *disposed* to express it, which signifies to digest things and compose them. The troubled spirited Christian, hath his spirit up in arms against free infinite grace, and sets himself to break in upon the everlasting Covenant; and if it might be, to blot out his own name out of the book of life. O but now the Covenant is well ordered! The Covenant stands like a wel-marshalled Army, to receive him upon what part soever of it he falls, it receives him, and repels him, as a wel-ordered Army doth its enemy. I will shew you a little, how it is well ordered in all things; both in the Van and Rear, for the right, and left wing, and the main battell. It is ordered like an Army, well ordered in all things. All things relating to the Covenant, I conceive may be reduced to these heads.

Jud. 20, 22.

Lev. 1, 7, 8, 12.

1. The root out of which it grew; the first cause of it, 1.
2. The persons betwixt whom it was made, 2.
3. The articles of which it consists. 3.
4. The way by which it is made over, and made known. 4.
5. The design at which it drives, the *Ultimum* at which it aimes. 5.
6. *The bond to make it good.* Now it is well ordered in all things. 6.

First,

First, *For the root out of which* it grew: Arminians would have it grow *ex præviis operibus*, from foreseen works; because God foresaw that such and such soules would beleeve, repent, and live holily, &c. *But can a corrupt tree bring forth good fruit?* can any one think, that so sweet *grapes*, as make this wine, *grew out of a thistle?* doth God *gather figs of thornes?* The root was infinite *Soveraignty, Wisdom, and Mercy.*

1. 1. *Soveraignty*, God had right to do what he would with his creatures, to damn, and save whom he please, without giving any further account of such actions, then the meer *prerogative* of his own will: Might not he doe with his own, what he pleased? This the Apostle tels us, Rom. 9.18. *Rom. 9.18. He hath mercy on whom he will have mercy*; but upon what score? meerly by vertue of his Soveraignty: See *v.* 21. *Hath not the potter power over the clay, of the same lump to make one a vessell of honour, another of dishonour.* This is comfortable for a Christian to know; thou art sometimes thinking, how can God be just to save me, to put my name in an everlasting Covenant? alas! I am full of failings, full of frailties, I beleeve none is like me: Christian, God acted in a way of Soveraignty, when he made the everlasting Covenant, he did it because he *would shew mercy*: might not he save thee, though a greater sinner then another if he would? though thou were the same lump with another vessel of dishonour, yet he might, if he would, and that (*salvâ justitiâ*) with safety to his justice, too put thy name in the Covenant of life, and leave out another, that was a piece of the same lump. And thus now in this respect the Covenant was well ordered in its foundation, to repell thy opposition to it, by disputing his justice.

2. 2. *It was founded in infinite mercy.* Mercy is the goodnesse of God, flowing out freely to a creature in misery: two things go to make up an act of mercy.

1. *The object of it must be one in misery.*

2. It

2. It must be a *free* efflux of goodnesse upon such an object; now the Covenant of grace it was founded in Gods infinite mercy, the meer moving of the bowels of goodnesse in God, to poore wretched creatures, without any moving cause in the creature to extract it; and therefore, it is every where called mercy. *The mercy of the Lord is from everlasting.* God saith to his people, *I have loved thee with an everlasting love, therefore with loving kindnesse have I drawn thee.* Jer. 31. 3. God having a right to do the act, there only wanted the concurrence of his will, to passe it in his own determinations; now this his mercy added: He being Soveraign of the creatures, nothing but his goodnesse moving him towards poore wretched creatures, he made a Covenant, &c. Now this was well ordered; and whereas thou wouldst be ready to aske, alas! a Covenant made with me? what was I? and what was my fathers house? what have I done, that I should think God ever made a particular Covenant of peace with the Lord Christ for me? The Covenant now stands like a well ordered army to receive this opposition from thy soul. It was made in *mercy*, founded in *mercy*; yea and that infinite mercy, which considers nothing in the object, but misery.

3. *It was founded in infinite wisdome.* It was no rash act, but an act of infinite mercy; upon a deliberation with infinite wisdom; therefore all the secret thoughts of Gods love to us, are called *the counsel of God.* The Covenant of grace was a result of counsel, it was one of the works of God; and the Holy Ghost saies, *In wisdom hath he made them all.* So that the very foundation of the Covenant of grace stands thus. *God being the Soveraign of all his Creatures, seeing all mankinde in a perishing condition, being moved not from any thing without himselfe, but meerly from his owne bowels of infinite mercy, upon a deliberation of infinite wisdome within himselfe, determined to make such a Covenant of peace with the Lord Iesus Christ, for such and such persons.* And thus the *Covenant* stands in its foundation 3. Acts 20 27

well

well ordered; possibly thou mayest think, if it were true, that the Lord hath made a Covenant with me, yet I have broken my Covenant with him, and the Lord may have altered his minde; now the Covenant is well ordered, to meet with the opposition of thy heart in this particular; it was founded in infinite wisdome, thou canst not break in upon it with this objection; it stands like an ordered army, to repell thee in this objection of thy spirit: but this I shewed you more largely before, I therefore proceed.

2. Secondly, It is well ordered, in *respect of the persons interested in it*, The persons interested in it are, 1. God the Father. 2. The Lord Jesus Christ. 3. The Elect. The Father he made the contract, and he had to do to make it; for we are his clay, and the potter might doe what he would with the clay. The Son he was the contractour, the Mediatour of the Covenant: I opened the last time to you the relation that the Lord Jesus Christ stood in to the Covenant of grace. The Elect were those, in the behalfe of whom the contract was made. Now, the order of the Covenant in respect of the persons ingag'd, stands thus: God the Father entred into an everlasting Covenant with the Lord Jesus Christ, in the behalfe of the Elect, yea, of every particular Elect soulb y name: there was great need of this order; for had the Covenant been made, 1. Betwixt *God the Father and the Elect, immediately, and generally*, thy spirit would have opposed it thus. How could there be such a Covenant made with mee from eternity? Alas! my being was long since! What is it to mee, that there was a Covenant made with beleevers? Alas! I am no beleever; I cannot beleeve &c. If it were made with mee, then I had a part to perform. Alas! I have failed, I can do nothing. O but now, the Covenant is a well-ordered Covenant; Christ had a being from all eternity, and thou as an Elect vessell hadst an existence in him as thy head; and he is able to perform the Covenant,

Covenant, and make good his bargain; Christ being the contractour, it lies all upon his score to satisfie his Father: he that made the bargain; must look to fulfill it; and if thou doest any thing, it must be through him; if thou payest any thing he must give thee wherewithall; *Ioh.* 15.5. *without me you can do nothing*: Thus, in respect of the persons interessed in it, the Covenant is well ordered, like an army, to receive the opposition of thy unbeleeving heart.

Ier.30.40. Firſt, *I will not turn from them.*

Joh.15.5. Hoſ.14.8.

A third materiall thing considerable in the Covenant, it is the articles of which it consists: I cannot be large upon it; in every Covenant there must be articles on both parts; so in this Covenant there are articles on Gods part, *Psal.*84.11. *He will give grace and glory*; grace here, and glory hereafter: in generall he sayes, *I will be thy God*, for particular grace, God Covenants to give pardoning grace to pardon past sins, *Isai.*1.18. and renewing sinnes *Hosea* 14.4. 2. To give strengthening grace, *Isai.*41.10. *I will strengthen thee, I will help thee*, *Zech.*10.12. *Ier.*32.40. The articles on our part, are, faith and obedience; now, the Covenant is well ordered, in relation to these articles: For, 1. God hath the first work in it. 1. *I will be your God.* 2. Then *you shall be my people*; see this notably in *Ezeck.*36.26,27. *A new heart also will I give unto you, and a new spirit will I put within you, and I will take away the stony heart out of your flesh, and I will give you an heart of flesh, and I will put my spirit within you, and cause you to walke in my statutes, and do them, and you shall keep my judgements, and do them*, And vers.31. *Then shall yee remember your owne evill waies, and your doings which were not good, and shall loath your selves in your owne sight.* Mark there, how well ordered the Covenant is, in respect of articles; the Lord requires of us, that we should loath our selves in our own sight, for our abominations and evill wayes; that we should have hearts of flesh, and part with our hearts of stone; and then, saith God, I will

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Psal.84.11.

Isai.1.18.

Hosea 14.4. Zech.10.12. Ier.32.40.

Ezek.36. 26,27.

be your God; eschew evill, and do good, and then *come let us reason together, &c. Isai.* 1. 18. God requires of us that we should walk in his statutes, and keep his judgements. Here now the poor soul starts off: Is this the Covenant of life? woe is mee then! for I have a heart of stone still, and can as well dissolve a rock, as make my heart of stone an heart of flesh: Alas! I cannot loath my selfe for my abominations; I can love them, but I cannot loath my selfe: Alas! I cannot walke in the statutes of God; I can break them, but I cannot walke in them: Mark now, how the Covenant stands well ordered like an army, to receive the assaults that thy unbeleeving heart would make. First (saith God,) *I will be your God,* then *you shall be my people*; I will take away the stony heart, and give an heart of flesh, then you shall loath your selves for your abominations; *I will sprinckle clean water upon you,* then it followes, *you shall be cleane*; *I will put my Spirit into you, and cause you* to do it; then *you shall walke in my statutes, and keep my judgements*; *I will powre out my Spirit of grace and supplication upon you,* then you shall mourn, as a man mourns for his only begotten son; I will do all, then you shall do something: This is well ordered, in respect of articles on both sides: I will pardon, then I will strengthen and quicken you: when you are strengthened, and quickned, then you shall serve me. But I proceed.

Ezek. 36. 25.

God works the will and the deed. 2 Phil. 13. 4

4. 4. But now will a Christian say, if there be such a Covenant, so made as you say, so recorded in Heaven; yet how shall I know this? how shall it be made known to me? I am on earth, I cannot ascend up to Heaven, to search the records: The Covenant is in this respect well ordered too, to receive thy spirit in its opposition; *Christ hath taken care for meanes*, both, 1. For the outward publication of it. 2. For the application of it. 1. For the outward publication of it, *Ier.* 3. 15. *I will give you pastours according to my own heart*, that is a piece of the Covenant; he hath sent you Pastors to preach Christ to you;

Ier. 3. 15.

you; and who ſo Preaches Chriſt, Preacheth the Covenant of grace: it was written concerning him, *I will give thee for a Covenant to the Gentiles*: and theſe come with authority, 2 *Cor.* 5.19. *We are the Embaſſadours of the Lord Jeſus Chriſts; as though God did beſeech you by us, we pray you in Chriſts ſtead, be ye reconciled unto God*: ſo that our tidings of peace, are not our words; they are not our words: no, we are but Embaſſadours, and yet Embaſſadours of the Lord Jeſus Chriſt, whoſe meſſage is to be regarded, as the meſſage of the Lord Jeſus Chriſt, to you: So that, when you hear the glad tidings of peace preacht by us, you cannot ſhift them off, with ſaying, Alas! theſe are but a creatures words; for (Chriſtian!) they are the words of creatures, that ſpeak in *Chriſts ſtead to you*, that declare Chriſt, willingneſs to receive you, as if God himſelf did declare it; and *beſeech you* to accept of ſalvation, if God himſelfe did beſeech you. 2. And then *for the meanes of Application*, by which it is made ours in particular; It is well ordered as to that too; the Spirit ſhall make way for the ſouls receiving it, and cloſing with it, *Ioh.* 16. 8. *The ſpirit ſhall convince the world of ſin, of righteouſneſſe, and of judgement*; and *Rom.* 8. 16. *The Spirit ſhall bear witneſſe with our ſpirit, that we are the children of God*; The ſpirit hath the handling of the Covenant of grace committed to it, and in this it is well ordered; we ſhall not need fear it ſhall miſcarry in the conveyance; It is ordered in reſpect of meanes, that ſuch a Miniſter ſhall be the inſtrumental means, of the publiſhing the Covenant of grace, and the effectuall calling of ſuch and ſuch ſouls; and that the ſpirit ſhall take care, to make way in ſuch a ſoul for it, and to ſeal up ſuch a ſoul to the day of Redemption.

Eph. 4. 10, 11.

2 Cor. 5. 19

Ioh. 16. 8.

5. And then laſtly it is well ordered, as *to the deſigne and aime of it*, And that is Gods *own glory*; the Apoſtle tels us, *Eph.* 1. 6. we were predeſtinated and adopted *to the praiſe of the glory of his grace*; and in this reſpect; it is

5.

well ordered for us; for if Gods great design he drave in making the Covenant of grace with the elect, had been to have saved them, they might be ready to think, Alas! but we have not carried our selves accordingly, we have been vile wretches; surely, Gods thoughts of good to us, are ceased; But now, to think that our salvation was not the great design God drave: no, but the main design was to get himselfe glory, and to make his own name glorious; and he hath as great an opportunity to do that, by saving a vile sinner, as by saving a righteous person; this now takes off this cavil, and objection: And thus I have shewed you, how the Covenant of grace is a well-ordered Covenant, and stands like a well ordered army every way, to receive all objections can be made against it by unbelieving spirits. I should now go on to a ninth particular, in explication of the nature of the Covenant, *viz. The freenesse of it.* 1. Being *without the least mooving cause*, except the infinite bowels of mercy in God, yerning towards poor creatures. 2. *Without any meritorious cause.* 3. *Without any condition, but what is a piece of Gods part in the Covenant*, but these things I have again and again hinted, in the explication of the several particulars; wherein I have opened to you the nature of it; and therefore I shall now pass that particular over.

And by this time, methinks that I should have said enough, concerning the *well ordering of the Covenant* of grace to satisfie any Christian doubting concerning it; but because such Christians commonly never know, when they have been jealous enough of *Gods truth* and their own *happinesse*; as, for further security of Covenants among men oftimes there is a bond superadded for the fulfilling of them; so, to *part all strife betwixt God and your souls*, and for the further security of it, Christ hath taken such care in the well ordering of this Covenant, that he hath not onely got the writing drawn with his blood, consented to, and signed by his father, but hath got his Fathers

thers bond superadded for the fulfilling of it; for this, see that notable place, *Heb.*6,13,14,15,16,17,18. *For, when God made promise to Abraham because he could sweare by no greater, he sware by himself,* verse 14. *saying, surely blessing I will blesse thee, and multiplying I will multiply thee,* verse 15. *so after he had patiently indured, he obtained the promise,* verse 16. *for men verily sweare by the greater, and an oath for confirmation, is to them an end of all strife,* verse 17. *wherein God willing, more abundantly to shew unto the heires of promise the immutability of his counsel, confirmed it by an oath,* verse 18. *that by two immutable things, in which it was impossible for God to lye, we might have a strong consolation, who have fled for refuge, to lay hold upon the hope here set before us.*

Mark Gods word had been enough; for even *Balaam* could say, *Hath he said it? and hath he not done it? hath he spoken it? and shall he not bring it to passe?* yes, heaven and earth may passe, but *the least iot or tittle of his word shall not passe away.* But yet, to confirm your weak faith, and to part all strife betwixt your unbeleeving soules and God, that you might not so much as put it to such a question, as, *will he do it?* Behold, he superaddeth an oath, giveth you a bond; and, because he could sweare by no greater, he sweares by *himself*, that you that would not trust one immutable thing, his word, might have two *immutable things*, viz. his *word*, and his bond, *his oath*; that you that have fled for refuge, to lay hold upon the hope set before you, might have strong consolation, and not be *faithlesse* but *beleeving*.

And now, that to help your meditation concerning the Covenant of grace, I have opened it unto you; surely no Christian but sees cause, to rouze up his spirit, with the words of the text: *Why art thou cast downe (O my soule?) Why art thou disquieted within mee? Trust still in God, &c.* Hast thou such a Covenant so ordered? *Why art thou cast down?* Ah! but methinks I hear some poor soul say,

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'Tis true, you have said something, for those that know this Covenant is theirs; but your selfe say, it is made with particular persons, and not with all, but with some only, and to those whom it concernes, it is an everlasting Covenant? free, sure, ordered in all things. But now, how shall I know, I have any thing to do with this well-ordered Covenant; surely there is no other witnesse, but the witnesse of Gods Spirit, that God hath pleased to deny mee; or, the witnesse of an holy conversation: now, the Lord knowes, I have been a base profane wretch, I am a sinfull and backsliding wretch full of backslidings, &c.

1. Let me here by way of caution admonish you, that all that I have said concerning the Covenant of grace, is nothing to one that hath been a wretch, and is resolved to be so still? but I presume that to the troubled spirit, sin is not a delight, but a burthen; not a pastime, but an heavy affliction; And this Christian conceits, he can take no comfort from the nature of the Covenant, because he cannot tell whether his name be in it, and he conceives if his name were in it, it would be a *Covenant of peace* to his soul; he should find more rest, more sweet consolation in his soul, and he should finde it a Covenant of strength to his soul; he should finde his heart more strengthned against corruptions, unto duty, &c. so that the question on such a soules part, lies, *How it should know, whether its name be in the Covenant of life or no*; and upon this depends all indeed: for doe but satisfie the soule in this? and I have shewed you enough, in the opening the nature of the Covenant of grace, to comfort a soul under any trouble whatsoever: First I answer to this:

1. Without doubt, one sure way to know, is the witnesse of the Spirit, *Rom.* 8.15. *The Spirit it selfe beareth witnesse with our spirits, that wee are the Children of God*; but from hearing of this the troubled soul can receive no comfort; for if this were in the soule, then it would be a

Rom. 8.15.

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Covenant of peace, inward, as well as everlasting peace; and then the soul-troubles were at an end; we must therefore enquire, out of the Scripture, for the signs which that affords us, & the qualifications which that shews us of such persons, as God hath made this everlasting Covenant with. And truly here, as for the relieſe of your spirits, when you were too much cast down for your backslidings and sins, it was a time to minde you of the nature of the Covenant of Grace; so to shew you your interest in the Covenant of Grace; because we cannot ascend to search Gods Book, and because God is pleased for the present to deny you his spirits descending, in such a manifestation, as the witness of it, that he is yours & you are his; I have no way but to send you back again to your own hearts, for to search for those qualifications, which the Scripture tells us they are qualified with, with whom the Lord makes a Covenant of grace. I shall do this with as much brevity as may be; I shall onely premise, that these qualifications are the effects of the Covenant of grace & consequents of it; from which it is necessary we should demonstrate to our selves (*ex posteriori*) that which is *ex priori* lies hid to us, and not to be found out. In order to this satisfaction;

First, know, *that thou hast no reason to conclude it was not made with thee.* There is such a Covenant made, that I have shewed you; it is made betwixt God, and the Lord Jesus Christ, in the behalfe of some particular Elect souls: Now what reason hast thou to think, thou art not one of these? Thou art a great sinner, thou sayest. The Covenant runs? *I will sprinkle water upon the unclean. Though your sins were as scarlet, I will make them as snow, &c.* O *but I am an unbeliever, a wretch!* The *Covenant* was made on Gods part, for *faith* as well as any thing else; faith is *the gift of God.* In short, thou canst conclude nothing, by all that thou canst say against thy selfe, but only this; *It is more then I know for the present, if God hath made a Covenant of life with me*: thou hast an unbelieving 1.

beleeving, ſtony, impenitent heart; and God in his Covenant (thou wilt ſay) promiſeth to take theſe away: Yet all this, Chriſtian, doth but conclude this, that if the *Covenant of grace* be thine, God hath not made it known to thee; at leaſt ſo, as thy ſuſpitious ſpirit will take it for an evidence. Thou haſt no reaſon therfore to be ſo troubled. But to ſpeak poſitively:

2. Secondly, *If thou canſt finde that the Lord hath fulfilled any part of the Covenant to, and in thy ſoul; then thou mayeſt know, that the Covenant of life and grace was made with thee*; and *that the Lord will perfect his own worke*. Every worke of grace, is a proclamation of the Covenant of grace to thy ſoul, & an evidence that it is made with thee, to hint you of ſome few particulars, which may all be taken as ſeverall evidences to your ſouls that the Covenant of grace is made with you in particular.

1. Ezek. 16. 60, 62. 1. *If the Lord hath made you to know that he is the Lord.* This is a piece of the Covenant. *Ezek.* 16, 60, 61, 62. *I will eſtabliſh my Covenant with thee, and thou ſhalt know that I am the Lord.* Hath the Lord made thee to know *that he is the Lord*? Wicked wretches do not know that he is the Lord; hath he given thee another manner of ſenſe, and notion of him, then before; that there is another manner of conſideration and notion of God in thy ſoul, then there was before? Thou haſt another manner of notion of his Glory, and Majeſty, and greatneſſe of his Grace and Mercy, and Goodneſſe; this is a good ſign that the Covenant of grace is made with thee.

2. Ezek. 16. 60, 61. Ezek. 36. 25, 26, 27, 31. Zach. 12. 10. 2. *If the Lord hath made thee to be aſhamed, and loath thy ſelf, Ezek.* 16. 60, 61. *I will confirm unto thee an everlaſting Covenant. Then thou ſhalt remember thy wayes, and be aſhamed.* So *Ezek.* 36. 25, 26, 27, 31. *Zach.* 12. 10. doſt thou finde this in thy ſoul? it may be thou doſt not finde that thy heart is ſo with God as it ſhould be, either in reſpect of the duties of holy Communion, or holy converſation: Ah but! hath not God wrought in thee a loath-

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ing of thy own wayes, and a ſhaming of thy ſelfe, a *judging thy ſelfe worthy to be deſtroyed for thine iniquities, and thy abominations?* *Ezek.* 36. 31. This is a ſign he hath made a Covenant of life with thee; for this is a piece of his fulfilling it. Ezek. 36. 31

3. *Hath the Lord wrought in thy heart a fear of his name?* Such a fear as ſhal awe thy ſpirit, that thou ſayſt concerning any ſin, I durſt not do it, for I *fear God.* How ſhall I do this or that evill, and ſin againſt God? is there a dread of God caſt upon thy ſoul? heretofore thou couldſt remember the time, when thou couldſt have done any thing, and never have ſhrunk at it; ſwearing, prophaning Sabbaths, lying; any ſin would have been ſwallowed without any reluctancy, without any regret of ſpirit. Ah! but now, thou fear'ſt an oath, yea thou fear'ſt a vain word, an idle diſcourſe an idle thought, &c. this is a notable ſign, that the Covenant of grace is made with thee: ſee one place to prove this, *Pſal.* 25. 14. *What man is he that feareth the Lord, him ſhall he teach in the way that he ſhall chuſe; his ſoul dwell at eaſe. The ſecret of the Lord is with them that fear him, and he will ſhew them his Covenant.* 3. Pſal. 25. 12, 13, 14.

4. *Hath the Lord quickned thee to take hold of the Covenant?* to ſay with *David*, for *this is my ſalvation*; when he looks at his houſe, and ſaw it diſordered, then he takes hold of the Covenant. *Although my houſe hath not been ſo with God, yet the Lord hath made with me an everlaſting Covenant, &c.* as if he ſhould ſay, Lord, I can faſten an hold for heaven no where elſe; I will lay hold of thy Covenant, *for this is my ſalvation.* So, doſt thou finde ſuch a frame of ſpirit in thee, when thou haſt looked over thine heart, and ſeeſt failings in every thing, filthineſſe in every corner? doſt thou finde thy heart then quickned, to flie from thine own houſe to *the horns of the Altar*; to go take Sanctuary in the Covenant; that when thou ſeeſt nothing in thy ſelf, yet thy heart can run to God, and ſay, wel, Lord; *Though my heart be not ſo with thee as it ſhould be*, yet thou 4.

haſt made a *Covenant* with mee. Lord for this is my ſalvation, here will I live or dye ; this is a notable ſign, *Iſa.* 56.4,5,6. *Thus ſaith the Lord to the Eunuches that keep my Sabbaths, and chuſe the things that pleaſe me, and take hold of my Covenant ; Even unto them will I give in my houſe, and within my walls, a place, and a name, better then of ſons and daughters, I will give them an everlaſting name that ſhall not be cut off.* Alſo the *ſons of the ſtrangers*, that *joyn themſelves to the Lord* to *ſerve him*, and *to love the name of the Lord*, to be his *ſervants*, every one that keepeth the Sabbaths from polluting, and *taketh hold of my Covenant* ; Even them *will I bring to my holy mountaine.* Mark you, thoſe that *take hold of Gods Covenant*, ſhall have *an everlaſting name that ſhall not be cut off*, and ſhall *be brought to Gods holy mountaine.* But if this will doe, every preſuming wretch will ſay ; why, I take hold of Gods Covenant : I go on in drunkenneſſe, and ſwearing, and wickedneſſe; my life is not ſo with God as it ſhould be, but yet God hath made with me a Covenant, I lay hold upon that ; I hope to be ſaved by Jeſus Chriſt : but ſtay friend, Cities of refuge were never made for willfull murtherers ; they ſhall be pluckt from thence ; the horns of the Altar ſhall not Sanctuary *Joab* : mark therefore what God ſayes, and in what order he ſpeaks. To the Eunuches that *keep his Sabbaths* ; that are ſtrict in their lives, and *chuſe the things that pleaſe him* ; though they cannot do all thoſe things that pleaſe him, yet they chuſe the things that pleaſe him, *and then take hold of his Covenant* for their reliefe, where they faile of weakneſſe ; doſt thou run on in ſin, and chuſe ſin, is thy will carried out for ſin ſtill ? O thou mayeſt, if thou wilt, run to the horns of the Altar, but thou ſhalt be ſlain there, *v.* 7. *To the ſtrangers that joyn themſelves to the Lord, to ſerve him and to love him*, and *his name, that keep the Sabbaths from polluting*, and ſo doing take hold of his Covenant. Now I ſay, hath the Lord wrought up thy heart to this ; that when thou art loſt in thy

Iſa. 56.4,5, 6.

thy ſelfe, then thou takeſt hold upon the Covenant, as *David* here; as the drowning man takes hold of the bough; when thou art even drowning, for any thing in thy ſelfe? what doeſt thou do? does the Lord quicken thee to lay hold on this bough, &c. then to ſay, why? yet ſtay my ſoul, for all this yet, the Lord hath *made a Covenant with me*, ordered in all things, and ſure, for this is my ſalvation; hang here a little. This was *Davids* ſweet practice, *Pſal.* 65.5. *Iniquities prevaile againſt me*; there he was drowning, now when he thought how he had ſtriven againſt ſin, and done what he could, and yet he found all would not do, iniquities *prevaile againſt him*: mark now what doth he do, where doth the drowning man lay hold? it follows: But *as for our tranſgreſſions thou ſhalt purge them away*, he layd hold upon the Covenant. And I ſay, if thy ſoul can do ſo, it is a ſign of the Covenant being made with thee, for God hath fulfilled one piece of it in thee. *They ſhall lay hold on my Covenant, I will give them an everlaſting name, Iſa.* 56.4,6. Pſal. 65.5.

Laſtly, *Doeſt thou finde that the Lord hath made thee his ſervant?* His Covenant was made with *David his ſervant*, *Pſal.* 89. and to them *that ſerved them of the ſtrangers*, *Iſa.* 56.4,6. They ſhall ſerve me and walke in my judgements, and do them: it is a piece of the Covenant: now if this be fulfilled in thee, that the Lord hath made thee to be his ſervant, thou mayeſt know he hath made a Covenant with thee. Ah, but every one now will be a pretender for this: who is not Gods ſervant? but hold friend: *his ſervant you are, whoſe work you doe.* And againe, thoſe that are the ſervants of God, they will ſhut themſelves out of the Covenant here, becauſe they think they do not ſerve God enough. Shortly therefore if thou beeſt whole in Gods ſervice, then thou mayeſt know, the Covenant of Grace was made with thee. *Noah*, it is ſaid, he was *a perfect and juſt man* that walkt with God, *Gen.* 6.9. with him now the Lord eſtabliſhed a Covenant, 5. Gen. 6.9.

verſ. 18. Now this wholeneſſe muſt not be underſtood of *action and performance*, for who ſerves God wholly in that ſence? but if thy heart be whole for him, the full bent of thy ſpirit is towards him; thou haſt not a heart, and an heart, thy heart is perfect before God by a perfection of *ſincerity*, though not of *degrees*; then I ſay, thou mayeſt know that the Lord hath made his Covenant with thee.

2. 2. *If thou beeſt hot in his ſervice*; a zealous ſervant of God in thy place and relation, not lukewarme for God, but zealous; then thou mayeſt know that the Lord hath made his Covenant with thee. *Phineas* was zealous for the Lord, therefore the Lord made *a Covenant of peace* with him, *Num.*25.11,12. if the Lord hath given thee a ſpirit of zeal for him, thou mayeſt have ſome comfortable hopes that he hath made a Covenant with thee.

Num.25. 11,12.

3. 3. If thou beeſt *conſtant in his ſervice*; if thy heart be continually with him, that thou doeſt not ſerve God by fits meerly; See a notable ground of this, *Jer.*32.40. *And I will make an everlaſting Covenant with them, that I will not turn away from them to do them good.* But *I will put my fear in their hearts that they ſhall not depart from me*: if the Lord hath put his fear in thy heart, that thou doeſt not depart from God, it is a ſign he hath made an everlaſting Covenant with thee, and that he will not turn away from doing thee good; See alſo, *Iſa.*59.21.

Jer.32.40.

Iſa.59.21.

4. Laſtly, *if the Lord hath given thee a waiting heart, in his ſervice*: waiting you know is the ſervants work. Now I ſay, if the Lord hath given you waiting hearts, it is a ſigne he hath made a Covenant, and will in his time reveal his Covenant to thee; there is a life in hope, and ſtrong hope argues ſpirituall life: A ſouls waiting for the promiſe, is a ſure ſign of the promiſes belonging to him, *Heb.*6.15. Abraham *after he had patiently endured, received the promiſe.* If the Lord hath put thy heart in a frame, in the uſe of all holy means, to wait upon him till he reveal himſelf, it is a ſign he hath a revelation of love for thee; he never ſet a

Heb.6.15.

poor

poor ſoul upon gaping for him, but he filled his belly with goods things. But I ſhall add no more to this ſeventh conſideration, for a Chriſtians eaſe under a troubled ſpirit, viz. *The meditation of the tenour and nature of the Covenant* of Grace, which is the Saints foundation-title to heaven; I have been large upon it: but this meditation hath been like an handful of ſpices, which the more they are bruiſed, the more fragrant ſmell they ſend forth: I ſhould now paſs on to others. But of them hereafter.

THE

The Twentieth SERMON,

Psal. 42. 11.

Why art thou cast down, O my soule? Why art thou disquieted within me? Trust still in God, for I shall yet praise him, who is the help of my countenance, and my God.

In the Chappl, June 6. 1649.

8.

Proceed to an eight meditation, which may tend to thy ease.

8. Meditate a little but *how marvellous an hinderance to thy soul, this trouble of spirit is.* The wise man sayes, that *heavinesse makes the heart* to stoop, it makes the spirit a slave; the spirit that should alwaies go in an upright posture, heavinesse makes it to stoop, it bowes down the spirit. I will open this a little, and shew thee in some particulars, what an hinderance to thy soul it is.

1. First of all, *it hindereth the lively, secret actings of the Soul upon God*; it hindereth the working of Faith, love, delight, joy, &c. these amongst others, are the secret duties of the soule, and it hindereth all these; it hinders *Faith*; I shewed you before, how even disquietments of spirit for more bodily and externall causes, are mighty hindrances to the work of faith in the soule; Faith in Gods *promises* for

for outward things; faith in Gods *Providence*, which taketh care for his Saints, is hindred by them: But especially to disquietments of spirit for soul-causes, hinder the work of faith upon the soule, and they hinder faith in its neareſt soul-work, that is of neareſt soul-relation; it is the duty of faith to beleeve Gods pardon for scarlet crimson sinnes, for the greateſt backslidings, &c. to reſt upon Gods immutable love. Now the disquieted spirit cannot do this, that is troubled on this score; *Will God pardon? Can God pardon me? Hath not God forgotten to be gracious? Is not his loving kindneſs shut up in everlasting displeasure?* As long as the soul is in this temper, it will be far enough from closing with the promiſes, wherein the Lord hath punctually declared his will, and required we should believe it, and reſt upon it.

2. It will hinder the soules working of love upon God, so long as the soule is in this temper: it looks upon God as an enemy, and how then shall it love him as a friend? it looks upon him as a Judg, and how then shall it say unto him, *Abba Father*? disquietments of spirit, naturally hatch up in a soul hard thoughts of God. 2.

3. It is impoſſible that the soule should delight in God; God requires that his Saints should delight in him, *Pſal.* 37. 4. *Delight thy ſelfe in the Lord*, that they should pleaſe themselves in the thoughts of him, according to that of the Pſalmiſt, *Pſal.* 104. 34. *My meditation of him ſhall bee ſweet*: Now, they know little of a troubled spirit, that know not, that it is even a bitterneſſe to a soul in trouble, to remember God, or to think upon God; that they can scarce turn their thoughts upon God, but they are ready to say, *Haſt thou found me O mine enemy*? God stands under the notion of an enemy in their thoughts, and his power and justice, &c. they are bitter things to them, *Pſal.* 77. 3. *I remembred God, and I was troubled.* Pſal. 37. 4. Pſal. 104. 34. Pſal. 77. 3.

4. It hinders the souls *rejoycing in God*, *joy in the Holy Ghoſt*, is a work of grace in the Christians soule; and rejoycing

joycing in the Lord, is a great piece of the Christians duty; how often doth the Psalmist call to us for it, and the Apostle? *Phil.* 3. 1. *Phil.* 4. 4. Now, sorrow and rejoycing are direct opposites; he that sorroweth, doth not rejoyce; and he that rejoyceth, cannot sorrow; disquietment of spirit, puts the soul in a mourning temper, and sets the soul upon nothing but sorrowing; how then shall it rejoyce? can it weep and laugh in a breath? Now, if here were all the detriment that a soule received by its spirit-disquietments, surely it were enough: if it would but think, now is not my soul in such a temper, that I cannot act faith upon God? that I cannot act *love* upon God? that I cannot *delight* my selfe in the Lord? that I cannot be *glad* in the Lord, and rejoyce in the God of my salvation? if it found these birter fruits of it, certainly, it needed no more one would think to convince it, that soul-disquietment is no temper of spirit, that will much further the soul, so it hinders the soul first.

2. But secondly, *It is also an hinderance to the soul, in all duties of holy communion with God*: What act of communion with God, is the soul fit for at such a time? Is it fit for prayer? heark to *Asaph*, *Psal.* 77. 3. *I am so troubled that I cannot speak*: when it should remember God, it is troubled; when it should complain, it is overwhelmed, the spirit is overwhelmed; how shall the soul pray in faith, where faith is obstructed? how shall it pray, when it durst not call God *Abba Father*? is it fit for hearing? how shall it beleeve the word, or delight in it? while Gods lies under this prejudice in the soule, that *as for that God hee never spake good to it*: Is it fit to come to the table of the Lord, where the quickest actions of faith, and love, and joy are necessary? Nay, you shall not need trouble such Christians much to tell them so, they are apt enough to believe it; hence are their frequent scruples, whether they should pray or no, hear or no, receive the Supper of the Lord or no. I beseech you (Christians!) consider this,

Psal. 77. 3.

and

and ſhake off ſuch frames of ſpirit, which ſo long as you are in, will not let you come otherwiſe then ſhackled, and with cloggs on you heeles into Gods preſence: Meditate but of this, and ſurely, thou that haſt found any ſweetneſſe in drawing neer to God, in any of his ordinances, wilt ſay to thy ſoule, *Why art thou caſt down* (O my ſoule?) *Why art thou diſquieted within me? Truſt ſtill in God, &c.* Remember, that till thou beeſt out of that temper, thou goeſt ſhackled to every duty, to every ordinance of God; nor is this all neither.

3. *It will be an hindrance to thy ſoul alſo, in all the duties of thy Chriſtian converſation*; Thou wilt not know how to honour God in any relation, in any action? Chriſtians *converſation* ſhould be ſuch, as ſhould *become the Goſpell of Jeſus Chriſt*, a Goſpel-becoming, and God honouring converſation; an *heavenly converſation*, *Phil.* 3. 20, 1. y converſation will be a *Goſpel-diſhonouring converſation*; a converſation in hell (as I may ſay,) inſtead of heaven. The Goſpel what is it, but Gods *glad-tidings* to ſinners? how does thy ſadded ſpirit even to the death, anſwer the *glad-tidings of the Goſpell*? beſides, how ſhalt thou ſpeak of the goodneſſe of God to others, when God lies under *prejudice* in thy own ſoul, and thou queſtioneſt his goodneſſe? but I paſs on: I have ſhewed you what a ſoul-hindrance, a diſquietment of ſpirit is. 3.

Phil. 3 20.

Ninethly, meditate, *what an ill ſign of an ill thriven Chriſtian it is*; I ſay, it is a ſign of an ill thriven Chriſtian; crying is a childiſh trick, a Chriſtian out of long coats, will be aſhamed of it; Chriſtian! doeſt thou know God no better yet, his infinite love, his unchangeable love no better yet? what Chriſt ſaith to his diſciples, *Ioh.* 14. 9. may it not be applyed to thee? *Have I been ſo long time with you* (ſaith Chriſt,) *and yet haſt thou not known me?* may not Chriſt ſay to thy ſoul, that refuſeth comfort, that is ready to ſay, I ſhal one day dye by the hand of Satan, by the power of this or that corruption? I ſay, may not Chriſt ſay to 9.

Ioh. 14. 9.

thy soul, as there to his disciples: Have I been thus long a Christian? and have you not yet known me? have I been with you thus long as a Prophet? have I sent my ministers thus long to you? to preach my bowels of infinite free grace to you, to preach my readinesse to receive scarlet and crimson sinners; to receive revolting and backsliding sinners, to preach the immutability and unchangeablenes of my love to you? and yet have ye not known me better, than to dispaire because ye have sinned? what no better then to distrust me for strength against temptations? for strength against this or that corruption: what no better then to guess I am quite gone, and have quite cast you off, because for the present, I have hid my face from you? what, have you learned no more of the nature of Christ all this while? Hath Christ been with you all this while as a *Priest*? hath he pardoned your great sins of youth, and have you not yet known him? have you not yet known him so far as to conclude, that *if when we were enemies, you were reconciled to God by the death of his son; how much more being reconciled, shall you be saved by his Death*! Hath Christ been with you thus long as a King? hath he knockt down so many lusts for you? hath he beat down so many, and those the greatest strong holds perhaps that ever Satan had in your soules, and are there but a few scattering enemies left, and cannot you beleeve, that in his due time he will conquer them also? Consider I beseech you; have you prevailed against the horsemen, and are there but some few foot yet left, and are you afraid of them, and disquieted to a dispaire for them? *Have you so learned Christ?* Think but a little Christian, how little growth it argues under all the ordinances, all the meanes of grace that thou hast enjoyed. And let this scare thee out of this temperature of spirit.

Rom. 5. 10.

10. Tenthly, *Meditate but how little reall cause thou hast for this distemperature of spirit*: I noted to you before, what pains the Lord Jesus Christ hath taken to remove all

just

juſt cauſe of ſoul-trouble from his Saints: I know no ſoul-cauſe of trouble that thou canſt have, but the apprehenſion of ſome guilt thy ſoul lies under, for ſinnes committed, or ſome fear leſt thou ſhouldſt incurr ſome ſuch guilt; ſome fear leſt Sathan ſhould be too hard for thee with his temptations, or thy owne heart will be too hard for thee with its treacheries, or elſe thou lieſt under ſome apprehenſions, that God hath utterly forſaken thee, or that he will forſake thee: it muſt be one of theſe cauſes, that muſt juſtifie thee in ſo much as a pretence for a cauſe of ſoul-diſquietment. And if thou beeſt diſquieted for any internall ſoul-cauſe, it muſt be one of theſe; Now I beſeech thee conſider, Chriſtian, here are ſhadows indeed of cauſes, (but beſides thy own jealouſies,) heres not the leaſt real cauſe; thou makeſt thy ſelfe a bug-beare here, and then ſtands ſhaking before it; to let thee know how little reall cauſe thou haſt; let us enquire a little in particular what is the buſineſſe.

1. *Poſſibly thou haſt been a grievous ſinner, and thou art afraid leſt the Lord ſhould make thee to poſſeſſe the ſins of thy youth*: and this makes thee go with a bowed head, and thy ſoul refuſeth comfort. I would not be thought here to ſpeak a ſillable againſt humiliation, or that ſorrow for ſin which is the ſouls duty; for I am not of their minde that think, becauſe God after juſtification remembers our ſins no more, therfore we ſhould have no reflexive retrograde thoughts; but only, I would ſhew you that thou haſt no cauſe to be ſo troubled becauſe of them, as to hinder thy ſoul from beleeving in Chriſt, and now taking that comfort in him, which is thy portion: and I ſay, for ſuch a ſorrow or diſquietment, thou haſt no ground; for if the Lord hath juſtified thee, mark what the ſcripture ſaith of thee, *Jer.* 50.20. *In thoſe daies, and at that time the iniquity of* Iacob *ſhall be ſought for and not found, Pſal.* 32.1,2. Thy iniquities are *forgiven*, and thy ſins are *covered*; the Lord imputeth no ſin to thee: *He ſeeth no iniquity in* Jacob;

1. Jer. 50.20. Pſal. 32.1,2.

The word ἀφίημι is used in Scripture, to set out the pardon of sins, which signifies,

1. 1. To *dismiss*.

2. 2. To *let alone*; when the Lord pardons a sinner, in Justification, upon his beleeving, he *dismisseth the sinner*, and he lets *its sins alone*; he resolveth to let them alone. The Lord himself cannot make the sins that have been never to have been committed: Ah! but he resolves now to let them alone. There are indeed such debts (saith the Lord) but cancell the bonds, dismisse the debtor; I am resolved not to exact the debt of him, &c. he shall be let alone; why art thou disquieted then Christian? why art thou cast down? what though thy sins have been like milstones? The Lord hath thrown those milstones into the bottome of the sea: what though they have been, and indeed cannot be made not to have been? yet it is *tantummount*, as if they never had been; they shall doe thee no more hurt, then if they had never been: *Iniquity shall not be thy ruine.*

2. Ah, *but thou sayest, I have slidden back even since I received mercy, I have started back like a broken bow.* Suppose it; and thou hast cause to be humbled, and to mourn for it; to look upon him whom thou hast pierced, and to mourn, as a man mourns for his only begotten; but yet thou hast no cause hence to be disquieted, that thy soule should because of this refuse comfort: hearken what God sayes, *Jer.* 3. 22. *Return you backsliding children, and I will heal you, saith the Lord,* Hos. 14. 4. *I will heal your backslidings, and love you freely,* Mal. 4. 2. *There is healing in the wings of the Sun of righteousnesse, and you shall grow up as Calves in the stall;* Ezek. 30. 16. *I will seek that which was lost, and bring again that which was driven away. Why art thou then cast down O my soul! why art thou disquieted within me?*

Jer. 3. 22. Hos. 14. 4. Mal. 4. 2. Ezek. 30. 16.

3. 3. Ah! *but saith a Christian, I am confident God hath quite forsaken me, he hath cast me off, he hath forgotten to*

be

begracious; I shall see his face no more. Is this it? truly here are good hard and uncharitable thoughts of God, and that is all; it is a good turn, being thou knowest no better, that God knowes the thoughts that he thinks to you-ward, that they are *thoughts of peace*, and not of *evill*.

1. For a totall forsaking, one thing is that cannot be, *Psal.* 103. 9. *Lam.* 3. 31, 32. *The Lord will not cast off for ever.* 1. Psal. 103. 9 Lam. 3. 31, 32.

2. For short desertions; they are not reall forsakings, for he hath said, *I will never leave you nor forsake you*: *Zion said once, the Lord had forsaken, and my Lord hath forgotten me*, but she was in a fit, and did not well know what she said; Zion spake a little idly, mark what God answers, *Isa.* 49 14 15, 16. *Can a woman forget her sucking child, that she should not have compassion on the son of her womb? yea, they may forget, yet I will not forget thee.* Behold, *I have graven thee upon the Palmes of my hands*; indeed, they are no reall forsakings: *Non deserit* (saith *Augustine*,) *etiamsi deserere videatur, &c.* He doth not forsake, though he seemes to forsake; he doth not indeed forsake, though he doth forsake; and they shall be very short, *Isai.* 54. 7, 8. *Psal.* 103. 9. *Why art thou then cast down, O my soule? Why art thou disquieted within me?* 2. Isai 49. 14, 15, 16.

4. Ah! *but I shall fall away, will a Christian say, I shall one day perish by this temptation, by the prevalency of this corruption, I shall dye in my sinnes, and be damned yet*: All this is jealousie still, without the foot of any justifiable foundation. The Devill, thou sayest, will do this deed, 1. God must forsake thee then. 2. You never knew the Devill get possession of an house, where a stronger then he was. 3. If you will take Gods word for it, (which surely might be taken for more then this) let his will be never so good, his power shall be short: mark that place, *Joh.* 10. 28. *I give unto them eternall life; to them?* 4. Ioh. 10. 28.

them? to whom? to *his sheep*, v. 27. who are they? they that hear *Christs voice and follow him*; well, they shall have *eternall life*; it is not if the *devill will*; *and they shall never perish, neither shall any man pluck them out of my hand, my Father which gave them me, is greater then all* (whether men or devils,) and *no man is able to pluck them out of my Fathers hands*; Further yet, *Rom.* 16.20. *The God of peace shall bruise Satan under your feet shortly*, Col. 2. 15. *Christ spoyled principalities and powers, and made a shew of them openly, triumphing over them upon the crosse*, Psal. 91. 3. *He shall deliver thee from the snare of the fowler*: what, shall corruption do it? they are but the devils forces; if their Generall be slain, they will run presently. *Iniquity* (saith God) *shall not be your ruine*. See the Apostle concluding against this melancholy conceit, in that place I before quoted, *Rom.* 5. 7, 8, 9, 10 11. In short, God hath said; *There shall not be one missing in the whole flock*, *Ier.* 23. 20. what though there be millions of sheep in Christs flock, remember the shepherd hath a quick and large eye; and he hath said, there shall not be one missing in the whole flock.

Rom. 16. 20

Col. 2. 15.

Psal. 91. 3.

Rom 5. 7 8, 9, 10, 11.

Jer. 23. 20.

Jer. 32. 40.

5. Ah! but will a Christian say, *Though I be not damned at last, but should scape hell, yet, how can I not be disquieted, that have such a base heart as I have, so dead to duties, so hard, so vain, so unprofitable under the meanes of grace? &c.* Thou doest well to be sensible of it, the Lord increase a pious and sober sence of it in thy soule; I hope it will make thee more strive against it, and more plead with God against it; but what cause of despaire here? what cause of such disquietings here, as should hinder the progress and actings of thy faith? Thy work is to believe God hath made promises for objects for thy faith to work upon: thou art ignorant, thou sayest; God hath promised, *that he will write his lawes in thy heart, and make thee to know the Lord*; up and beleeve this promise (Christian,) God hath said, *That the eyes of the blinde shall be opened*, *Isa.* 35.

5.

Isai. 35. 2. Thou complaineſt of a ſpirituall lameneſſe and weakneſſe; believe the promiſe again, God hath ſaid that *the lame man ſhall leap as an hart, Isai.* 35. 6. that *he will be the hope of his people, and the ſtrength of the children of Israel.* Thou complaineſt of a ſpirituall dulneſſe and deadneſs, and what though thou doeſt find ſome ſuch diſtemperatures, thy work is not to be diſtempered, but to beleeve; God hath promiſed, *that the wilderneſſe and the ſolitary places ſhall be glad; that the deſart ſhall rejoyce, and bloſſome as a roſe: it ſhall bloſſome abundantly, and rejoyce even with joy and ſinging*: Conſider theſe things, Chriſtian, and weigh ſeriouſly: though thou mayeſt ſee cauſe enough to lye in the duſt, and be humbled; and cauſe enough thy whole life, to walk humbly with God, yet I ſay, conſider how little juſt cauſe thou haſt, or canſt have, to ſit down diſquieted; and upon any of theſe ſcores to give leave to thy ſoul, to refuſe to receive comfort: But I proceed yet further. Iſai. 35. 1, 2.

Eleventhly, *Let me intreat thee a little to meditate, how uncomely a thing it is*: This may eaſily be gueſt, by conſidering it with its contrary *joy*, *Pſal.* 33. 1. *Rejoyce in the Lord O yee righteous, for praiſe is comely for the upright*, Pſal. 147. 1. *Praiſe the Lord, for it is good to ſing praiſes unto our God, for it is pleaſant, and praiſe is comely.* There is a beauty in joy, and a comlineſſe in ſmiling; and ſurely, joy becomes none ſo, as the upright in heart; other peoples joy, is but like the laughter of fools, which is like the crackling of thornes under a pot. 11.

1. *Their joy, is the alone-well-grounded joy*; others if they langh, langh for they know not what. 1.

2. Their *joy, is alone the ſweet joy*; what joy can other wretches have, that continually have the ſword of divine vengeance hanging over their heads? 2.

3. Theirs *is the alone laſting joy*; others grounds of joy, have a worme at the root; they are but a breath of joy, periſhing ſhadows of it; joy is a ſummer-ſuit for the 3.

ſoul,

ſoul, that only well fits the righteous mans back. It becommeth them: how ill then doth continual diſquietment of ſpirit become them? a ſoul-garment, that is clean of another colour and faſhion: Beſides, is not the bridegroome with them: How then can they mourn? Is it comely for the wife that need want nothing to ſit continually pouting in her husbands ſight, & company? Chriſtians ſhould put on becomming garments, they ſhould go like themſelves, as we ſay: ſhould the ſoul of a redeemed one, go in the habit of a damned one? the Apoſtle bids us, that *our converſation ſhould be ſuch, as becometh the Goſpell of Ieſus Chriſt*, *Phil.* 1. 27. Becomming converſations and carriages, are every where commanded Chriſtians; Chriſtian! diſquieted dejected carriage and temperature of ſpirit, is not a becomming carriage, and garbe for a Chriſtian: thou doeſt not go in that garbe like ſuch a mans wife, like one that hath ſuch an eſtate, ſuch a maintenance as thou haſt: I proceed yet, and will add but one more.

Phil. 1. 27.

12. Twelfthly, Meditate *a little of the daies of old*. I will commend this meditation to thee, from precious experiences, *Aſaph*, *Pſal.* 77. was in a ſad ſoul-trouble, *verſe* 1, 2, 3, 4. &c. Mark his reſolution, *Pſal.* 77. 11. *I will remember the works of the Lord, ſurely will I remember thy wonders of old*. See the like in *David*, Pſal. 119. 52. *I remembred thy judgements of old, O Lord, and have comforted my ſelfe*: It may be thou art troubled, that for the preſent thou haſt not ſuch a frame of ſpirit, ſo tender, ſo holy, ſo quickned, ſo ready for God as thou wouldſt have; that thou haſt not ſuch ſweet incomes of divine love, ſuch ſweet meals of divine manifeſtations as thou deſireſt; and from hence thou hatcheſt hard thoughts of God, and makeſt ſtrange concluſions againſt thy ſelf: but now, canſt thou not remember the time, when thou hadſt more ſweet incomes of divine love, more raviſhing enjoyments of thy God? when the Lord was pleaſed, to give thee a more

Pſal 77. 1, 2, 3, 4.

Pſal. 119. 52.

more enlarged and quickned heart; and thy soule was carried out in stronger acts of holinesse, then now it is; *Remember the dayes of old*: when the Lord gives his people *excordings*, he looks they should go in the strength of that bread, *forty dayes and forty nights*.

I have now done with that part of my direction, which leads thee to *Meditation*; let me commend a little to you for practice, and then I shall shut up this point.

You may remember, I advised you to something of *action*, in order to the removall of such disquietments of spirit, as are created in the soule, for some externall causes.

1. Chiding of the spirits, from fixing too much upon the cause, and calling to your souls for a rationall account of such distemperatures; *David* doth both here: *Why art thou cast down* (O my soul?) *Why art thou disquieted within me.*

2. Putting of your selves upon some employment.

3. Avoiding solitariness.

4. Quickening up of faith.

5. Prayer.

I enlarged [illegible] self then upon each of these; and all of them are of singular contentment, in order to the conquering of this sort of disquietments likewise: I shall only add two or three.

1. *See your selves upon a further studying of the Lord Jesus Christ, in his nature and offices.* It is because the Lord Jesus Christ is not enough known to Christians, that their spirits are so often and so sadly disquieted; were he known more, their souls would more [illegible] him, and quiet themselves in him then they do: you sad spirited ones, I tell you, it is because your soules are not enough acquainted with Christ, in the sweetnesse of his nature, and the power of his arme, and the faithfulnesse of his heart: This I say, is the reason, why you walk so heavily all the day long; did you know who it is that sayes to you, *Let not your*

hearts be troubled? that sayes to you, *I will heal your backslidings, and love you freely*; that hath said to you, *I will never leave you, nor forsake you*; that hath said, *Fear not, I will strengthen you, I will uphold you with the hand of my righteousness*: I say, did you know that it is a God that speaks: 2. One, whose word shall stand, when heaven and earth shall remove, with all their bag and baggage; one that *cannot lye nor repent*: did you know this, it were impossible, sure, but you should lift up your heads, and your hearts should live upon this word, did you know his skill in his propheticall office; his love in his Priestly office; his power in his Kingly office: I say, did you know it, you would not dispaire of resisting the strongest temptation, of overmastering the tallest corruption, of being more then conquerers in every thing; Through Christ that strengtheneth you: Ah study Christ more! *His name is as an oyntment powred forth*; *Rosas spirat et balsamum*, it breathes balsom for a wounded spirit; study Christ more; every time your souls smell of this rose of *Sharon*, it shall be advantage to it.

2. 2. *Pore not too much upon your sinnes, in distemperatures.* As that time, that time especially busies our thoughts more upon heaven, then your own earth; it is the untoward temper of our hearts, in distemperatures of spirit; we care for looking no way but into our selves, to lay more load yet upon our spirits; and truly such is the heart of man, that the longer he looks into his own filth, the longer he may, as every digging into the rotten wall; hee sees greater abominations then other, (as *Ezekiel* found, by his digging into the *Jewish* wall:) As it is with a poor debtor, it may be he owes a great deal, and lives in debt a good while, and walks up and down in quiet; at last one of his creditours arrests him, and layes him up in a gaole; no sooner is he in, but every one to which he owes any summs, comes and loads him with actions, to make the man sure for comming out: So a poor creature, it may be,

Ezek. 8. & 9.

be, walks up and down, with many sinnes in his heart a great while; his spirit is still in peace, and he walks in quiet; at last perhaps he comes under an arrest of conscience, for one sin or another, and fals into heavy disquietment of spirit; no sooner is he in these fetters, but comes action upon action; he fals upon considering, and dwels upon the consideration of his heart, and he findes this and that, and another sin; and behold the poor soul is bowed down, that it cannot lift up his head again: Now, this is something more then needs; art thou therefore in a disquietment of spirit for the present? make it thy work to mark the busie thoughts of thy heart, to the free grace and infinite love of the Lord Jesus Christ; fix thy eies upon him now, do not study to lay actions upon thy self, when thou art alreadie in prison. Lastly, to add no more;

3. *Learn to live upon faith*: The want of this, keeps many a poor soul in fetters, a great deal longer then needs be; they cannot tell how to trust God, further then they can see him. It is written (Christian!) *Man shall not live by bread only, but by every word that commeth out of the mouth of God.* Could Christians make Gods word bread, they should not need have so many hungry meales as they have; we should not heare them cry out so often, that they were ready to starve; promises are faiths diet; now, it is impossible that a soule should hunger, but faith hath a table of promises ready spread for it: you shall never heare Christians cry out, *The Lord hath forsaken me, he hath forgotten to be gracious, and, shut up his loving kindnesse in everlasting displeasure*; if they could live upon Gods word, *I will never leave you, nor forsake you*; *whom I love, I love to the end, &c.* Ah therefore Christians, learne this mysticall life, this distinctive life of a Christian; for *we live by faith, and not by sight* (saith the Apostle;) live above sence, blessed are they that have not seen, and 3.

yet beleeved. I can add no more: I have now done with such directions, as if God pleaseth to *give the increase* to my poor *planting and watering*, may be of use to refresh thy soul in the hour of disquietment, and strengthen thy faith, in the the conquest of these teachy corruptions. The Lord add his blessing, &c.

THE

The one and Twentieth SERMON.

Psal. 42. 11.

Why art thou cast down, O my soule? why art thou disquieted within me? Trust still in God, for I shall yet praise him, who is the help of my countenance, and my God.

Sermon the one and twentieth, In the Chappel, June 13, 1649.

I Have done with such cases of conscience, as concern such disquietments of spirit, as arise in us, for such things as concern our selves; whether the cause be more *external* or *internall*; more bodily, or spirituall: there is only one case yet remains, before I conclude this subject about disquietement of spirit. I have chose the rather to speak to it, because of its particular and near relation to the sad times in which God hath cast our lot.

I have met with some Christians, that could be content to have a good opinion of God, for any thing relating to themselves: But alas! *Zion is in the dust, Jacob is small*, and they are saying, *by whom shall it arise?* and from their seeing their weaknesse of their faith, in relation to the Church, they begin to be jealous of the truth of their faith in relation to themselves.

Alas! (saith one) *surely had I faith but as a graine of mustard seed,*

muſt ariſeed, my ſpirit would not be ſo caſt down upon every croſſe providence in relation to the Church and cauſe of God, as it is; if the diſpenſations appear but croſſe, in order to the cauſe of his Church and people; my ſpirit is troubled as if there were no ſuch things as any promiſes made to the Church of God; I am ready to think, Reformation is dead, and the cauſe of God loſt, if I but diſcern the wheele of Providence ſtopping, &c.

Now in ſpeaking to this caſe, which may be built alſo upon many miſtakes; I ſhall obſerve the ſame method that I obſerved before.

1. I ſhall lay down ſome poſitions ſhortly, by which I ſhall both inform your judgements how far a true Chriſtian may be diſquieted for the publick; and alſo comfort ſuch Chriſtians, as from theſe diſquietments may be too haſty to conclude againſt themſelves.

2. I ſhall propound ſome conſiderations, in order to the conquering ſuch diſquietments, and increaſing our faith in relation to the Church, and cauſe of God, however for the preſent under a cloud in reſpect of croſſe providences.

For the firſt of theſe: In regard that my poſitions will be little differing from thoſe I layd down, relating to more particular cauſes; I ſhall not inſiſt long upon them.

Firſt, *A ſympathizing of ſpirit with the condition of the Church and cauſe of God, may, and ought to be in every true Chriſtian*; yea and it would be a ſad evidence againſt thy ſoul Chriſtian, if there ſhould be found in thee no ſenſe of Gods dealing with his people: read over the whole book of God and you ſhall never finde the people of God in any diſtreſs, the Church and cauſe of God in any danger, but you will finde thoſe of the people of God that had any thing of a publike ſpirit, ſympathizing with it: *Moſes, Aaron, Joſhuah, Elijah, Iſaiah, Jeremy, Daniel*: and indeed it muſt be ſo, if we but conſider, that they are *members of the ſame*

same body. All the Saints, as they are members of Christ, so they are members one of another: hence it is, that a true Christian sympathizeth with every beleever: See the Apostle speaking this plain, 1 *Cor.* 12. 26. *whether one member suffer, all the members suffer with it; or one member rejoyce, all the members rejoyce with it, Now ye are the body of Christ, and members in particular,* ἐκ μέρους. All Saints are but one body, 1 Cor. 12. 12. *as the body is one and hath many members, and all the members of that body being many, are yet one body; So is Christ.* Now let there be a distemperature over the whole body, what member feels it not? and let me tell thee Christian, it would be a sad evidence against thy or my soul, if we should not sympathize with the condition of the Church. 1 Cor. 12. 26.

But secondly, *that due sympathizing with, and fellow-feeling of the condition of Gods people, which should be in all Gods people, neither doth nor ought to be a dejection, and disquietment of spirit.* A due sympathizing of a Christian spirit with, and trouble of spirit for the sad condition of Gods people, wildely differs from that dejection of spirit which is sinfull, whether for this or any other cause; it differs as the *medium*, and the *extream*: as a carelesse *Gallio*-temper is an extream on one hand, so a sullen comfortlesse frame of spirit, is an extream on the other hand; as sympathizing is our duty, so dejection is our sin: A dejection, and disquietment of spirit, *is a sullen comfortlesse temper of spirit*, which doth not quicken the soul to run unto God, but deads the soul to the duty that it ows to God, in the day of Israels distresse: theres life yet left in a spirit that is moderately troubled because of the condition of the Church; but the spirit in the other frame takes it for granted that all is lost: and upon that score faith lies dead, and prayer is given over; yea the whole Church is in our thoughts given over as a body sick of an incurable wound. 2.

But you will say here, *how may I be able to take a scantling* Case.

of

of my spirit in this particular, and to judge, whether that trouble that seizeth my spirit, in the behalfe of the Church, be but a true sympathy, or such a sinfull dejection: I answer briefly.

1. If it be no more then that sympathy of spirit which should be found in a member of the body, *it will quicken thy faith, not dead it*; I say, it will not dead thy faith: dejection of spirit deads faith; the soul cannot look up to God, no, all is lost, the work of reformation is given over, *the Lord hath forsaken us, my God hath forgotten, &c. Isai.* 49. 14. but a spirit that no more then sympathizeth, hath faith alive still: *Ieremies* spirit was truly troubled, for the sad condition of the Church of God in his time, *Lam.* 3. but his faith was not deaded, vers. 31. *The Lord will not cast off for ever, but though he cause griefe, yet he will have compassion, according to the multitude of his mercy*; yea a true sympathy of spirit, will be so far from deading faith in the soule, that it will quicken it: it will set the soul on work to beleeve, and that with the strongest faith too, even a faith above *sight*, *Micah* 7. 8. *Rejoyce not against me O mine enemy, when I fall, I shall rise; when I sit in darknesse, the Lord shall be a light unto me*: A due sympathy of spirit sets faith on work in a gracious soul; it puts the soul upon considering what it hath to do now in the day of *Iacobs* trouble: and it finds that beleeving for light, in the midst of darknesse, is its work, and presently upon this, it setteth faith on work upon the Promises, so it did *Iehoshaphat*, 2 *Chron.* 20. 9, 10, It is probable, *Iehoshaphat* had not kept his faith in hot working upon that promise; now the time of straites comes, he sees it on work: So *Daniels* sympathizing with the Churches condition, quickned him to look into the books, *Dan.* 9. 2.

Lam. 3. 31.

Micah 7. 8.

2 Chron. 20. 9, 10.

Dan. 9. 2.

2. If it be a meer and due sympathizing of thy spirit, not an unwarrantable dejection of it, *it will quicken, and not dead thy soul to prayer*; though thou wilt be sad and troubled

troubled for *Zions* sake, yet thou wilt not be dead to prayer. The Prophet was sensible of the Churches condition, and had this due sympathy of spirit, as I call it, with her, *Isa.66.1.* mark what he resolves on, *For Zions sake I will not hold my peace, and for Jerusalems sake I will not rest, untill the righteousnesse thereof go forth as brightnesse, and the salvation thereof as a lamp that burneth*: If the sadnesse of thy spirit, for the Church and cause of God, in the kingdome, hath this effect upon thee, that in stead of making thee give over the Church and cause of God, it makes thee wrastle with God the more for it; that whereas, thou didst put up one prayer for it before, thou puttest up ten now; that thou wrestlest the more with God, and resolvest upon a more hot pursuite after God, in the behalfe of the poor little flock; it is a certain sign that thy trouble of spirit amounts not to so much as an unwarrantable and sinful dejection, but is such a due sympathy as becomes a Saint in the day of Israels troubles. But if otherwise, if the sense thou hast of Israels troubles be such, that thy spirit dead to prayer, and thou knowest how to goe to God no more for his Church, this is now a dejection of spirit that is something too much, and thy sin, not thy duty. Isa.66.1.

Thirdly, if it be a due sympathizing of thy spirit for Israels troubles, not an unwarrantable dejection, *thou wilt finde thy spirit not deaded, but quickned to the duty of the day, in order to* Jacobs *help*. It is true, the main strength that helps up Jacob, is the Arm of the Lord. God will save Judah *by the Lord their God*: not by *bow or sword*, or *battel*, or *horses*, or *horsemen*. The Lords stroke, his hand is the main, and efficient cause; but though the Lord can do it; yea, and will too, if it comes to a pinch, as it appeared in *Hezekiahs* and in the Israelities cause, yet usually the Lord will work by means, and man is used to give a lift. Now I say, if thy trouble be but a due sympathy of spirit, though the troubles of the Church may make an impressi- 3. Hos.1.7.

on upon thy ſpirit, yet will not be ſuch, as to make the reſolve; well I ſee all is loſt, *I will act no more*; I will *take up my ſword no more*: Chriſtian, thy ſpirit is too low, if it be come to this; nay, a true ſympathy of ſpirit, will quicken thee to acting, ſo far as thy lawfull calling carries thee: Reformation ſtopps; well, I will ſee if I can help it with my hand, or pen, or any way, I will if I can ſet the wheel on going again; if thy ſpirit be otherwiſe, it is beyond a due ſympathy: In ſhort, the due ſympathizing of ſpirit, which ſhould be in the heart of every Chriſtian, with the afflictions of the people of God, or any particular members of that body, (the head whereof is Chriſt,) is no more, *Then a moderate ſenſe of Gods ſad diſpenſations towards them, ſo far as to alarm them to ſet their faith on work, and improve their intereſt in God for them*; what is more, is ſinfull: this amounts not to any ſuch ſullen temper, as to make one think, or ſpeak, *The Lord hath forſaken Zion, Zions God hath forgotten her, &c.*

3. But thirdly conſider, *that through the corruption of our Natures, that can keep a medium in nothing, it is a very hard matter for a Chriſtian ſo to temper his ſpirit, but if he hath any ſenſe, it will be in ſomething irregular.* This is a generall concluſion to be made of all our actings, of our affections, and paſſions; in our *ſtate of corruption*, we have loſt the bridle of our ſpirits: I gave reaſons of this concluſion, as to the generall before, and ſhewed which way our ſpirits will be ready to offend; and what was then ſayd, may be applyed to this particular. I ſhall therefore paſſe it over.

4. Fourthly, know that although, through the infirmity of our natures, and the ſtrength of our corruptions, if there be an acting, there will be an over-acting, and an irregular acting of our Paſſions, *yet it is but our infirmity,* 1 Kin. 19. 9. *and no more then may conſiſt with true and lively Faith, and hath been the failing of Gods precious ſervants, Elijah* was troubled for the Church of God in his time, and was ſtruck

ſtruck with a very deep impreſſion of it, 1 *Kin.* 19.9, 10. But it was a little too much for him, becauſe of it, to ſit ſullen in a Cave: the Lord ſpends a great deal of pains to chide him out of it, *v.* 5, 11, 15. he ſpake a little too much, when he told God twice, that *his Altars were thrown down, and his Prophets were ſlain, and he, even he only was left*, ver. 10, 14. God corrects his ſpeech, by telling him, his melancholy made him miſtake: for he *had left himſelf yet ſeven thouſand in Iſrael, that had not bowed knee to Baal*, nor ſo much as kiſt the Idol with their lips. God minds *Elijah* that his work did not lye in the Cave, *Elijahs* ſpirit was too low. Zions ſenſe, *Iſa.* 49.14. was too deep, when ſhee ſaid, *The Lord hath forſaken me, and my God hath forgotten me*; God corrects her, verſ. 15. and tels her that ſhee ſpake too faſt, and gave judgement upon God too ſoon. *Can a woman* (ſaith he) *forget her ſucking childe*, &c. yet we muſt not ſhut out *Elijah*, and thoſe haſtily ſpoken members of Zion, out of the number of beleevers. This was their infirmity only. But further,

Iſa. 49.14, 15.

2. *Some Chriſtians, and at ſome times, may have their ſpirits more diſtempered then at other times, or then other Chriſtians will have.* I have enlarged upon theſe concluſions before, being ſuch as ſerve for all ſorts of diſquietments; and therefore I ſhall touch them the lightlier here, having nothing to do, but to apply them to ſuch particular diſquietments, as ariſe upon this ſcore; what Chriſtians, through their difference of Nature, or the different meaſure of graces, and experience in them, are ready to be moſt exceſſive in theſe diſtemperatures of ſpirit, I have ſhewed before. I add [at ſome times:] Circumſtances you know marvellouſly aggravate; and as in other things, ſo it is in this caſe. Though to the outward eye Gods ſad diſpenſations, at this, and at another time, to his Church, be the ſame, yet there may be more cauſe for a Chriſtians ſadneſs, in reſpect of them, at this time, then at another; & there may be a difference in the very diſpenſations, which

2.

Vide Serm. 13.

may also aggravate the sadnesse of a gracious spirit. I will give you but two or three instances, and the rather because they are to be found in our own experiences at this day.

1. First, *Internal judgements are most sad and formidable*, an heart sickneſſe, an inward ulceration; these are worse, and more formidable, then a wound or a bruise upon the arm. So when the Lord sends an aking, and a renting into the bowels of his people; it is a far more sad dispensation, then when he sends an enemy against them. My brethren, I know not with what eye others look upon Gods sad dispensations to his people at this day; I must profeſs I see nothing to be feared, but the inteſtine wounds in the body of the Saints. *Their heart is divided* (saith God,) *now they ſhall be found faulty.* Hoſ. 10. 2. The dreadfull judgment that the Lord hath dealt out to the Nation, in suffering the spirit of division to go forth amongst his people, to the estrangement of their hearts and affections, each to other; I tell you, this is formidable. The Apostacy of so many professors from the truths of Jesus Christ, this is to be feared, this is a dispensation that may indeed hang with weight upon the spirit: it is said of *Rome*, that the City was impregnable, but to its owne division: so we may say concerning the little City of our God, his *Church*; the body of his Saints. This City is impregnable, but to its own divisions; now when God sends such judgements amongst his people, when he rends them in the whole cloth and doth not onely suffer *Ephraim* and *Manaſſah* to vex *Iudah*, but sets *Iudah* to vex it selfe: I say then, the dispensation is heavier; and I confeſſe, it will need a more intense act of faith, at such a time to lift up our heads above disquietments, and to beleeve for Sion.

2. Secondly, *when judgements come upon a people by way of return.* It is Gods usuall dealing with his people, when he hath begun to deal with them in a way of judgement, to pause a little, to see if they will repent; but now if they

do

do not, then he makes the judgment to returne, then it is formidable; relapses are dangerous; see to this purpose, that place, *Ier.* 8. 1, 2, 3. The Lord threatens dreadfull judgements, but vers. 4. saith God, thou shalt say unto them, *shall they fall and not arise? shall he turn away and not return?* Gods heart began to melt; and though he was driving on furiously, yet his heart began to melt, and he began to stop: now mark, vers. 6. *I hearkned and heard, but they spake not right, no man repented him of his wickednesse, saying what have I done?* mark all along that Chapter, how God threatens consuming judgements against them: mark what God threatens to do, in the return of his judgements, *Hos.* 2. 9,10,11,12. Now when judgments come upon a people by way of return, it will be an hard matter to keep the spirit from being more disquieted then at another time; ther's more weight of wrath in the dispensation. Ier.1.2,3,4. Hos.2.9,10,11,12.

3. *If judgement come upon a people, when they have been lately guilty of some notable sins*; when there hath been lately some notable defection, either in respect of doctrine, or worship, or conversations if the judgment be but a triall, a Christian will look over it, with the eye of faith, easily. Ah but now, if there hath been some great apostacy, and just upon the nick of that a sad dispensation comes, it must needs more then ordinarily trouble a Christian, that makes the Christians condition his own. These three notes may be of some use, to shew us some just reasons, why the spirits of Christians are at this time more downe; and they find it an harder work to keep up their faith in God, for the prosperity of England, now, then seven or eight years ago. First, our diseases are in our bowels? they have seized upon the heart, they are the dreadfull dispensations of spirit and *heart-divisions* of Gods people: the forraigne enemy, and barbarous cavalier were nothing, these were but cudgels lift up against the head; O but Gods judgments upon us, are now in our bowels:

bowels: truths are forsaken, errours embraced, the judgments tainted, our inwards are in a great part vitiated and rotten, and judgements now come upon us by way of return: The Lord began to suffer us in the Prelates time, to bear the doctrines of Devils broacht, because we received not the truth, in the love of it; he pauseth a while, behold now he is returned, and froggs are come up, and croke in every bedchamber; yea, and behold God taking his people, just upon the nick of sinning, bringing judgments immediatly after a perfidious dealing, in respect of our Covenant, immediately upon the apostacy of so many: Beleeve, it is no wonder, if the trouble of your spirits for England be greater now then at other times: judgements never came at such a time, God never put so much terrour in the countenance of his judgements. The best Christian may at some time, and that upon good grounds too, be more disquieted for the people of God, for the Church of Christ, then at other times: But I proceed.

6. Pos. *6. Wheresoever true faith is, though it would not totally subdue the irregularity of such dejections as are too small to our spirits; yet it will be fighting against them, and labouring to overcome them.* The Reasons that I gave you, for both parts of this conclusion, before, may be applyed to the conclusion, in order to this particular sort of disquietments: the designs of faith, and any dejections of spirit are contrary, and their nature contrary &c. but I will not enlarge.

But (may some Christians say,) *is it then my duty never to be out of hope for a people, amongst whom God hath a people? ought I alwaies to beleeve that God will protect such a people, though they do sin against him, and let his judgments be never so sad upon them? how far would you have me beleeve for such a people?*

I answer: *Thou hast no ground alwayes to beleeve the outward prosperity of such a people, where God hath a chosen number;*

number; there may be a time, when a people have so highly provoked God, that if there be a *Moses*, and a *Samuel*, a *Noah*, *Daniel*, and *Job* amongst them: a *Jeremy*, and *Daniel* amongst them; and though they do pray, yet they shall not prevaile: and I pray God, this be not the case of England this day.

Nay secondly, *Thou hast no ground to believe, and certainly to conclude the outward safety of Gods owne people in such a place*, they may perish in a common calamity. God doth not house all his Saints in a storm; without question, God had many precious ones in *Jerusalem*, when it was taken by the King of *Babylon*; and yet we read of very few, that God took especiall visible care for. 2.

But thirdly; *Though thou hast no certaine ground, infallibly, to conclude either of these two things, yet thou hast no ground to be disquieted*; yea, though thou knowest the contrary, yet thou hast no ground for a dejection of spirit: and that for these reasons. 3.

1. *Because whatever it done, it the will of God*, to which thou oughtest to submit; indeed, while his will is revealed, thou hast a liberty to pray, and cry to God, *to take hold of the Lords strength*, and if it may be, to stop his hand; but however, if the will of God be so, submission is thy duty, not disquietment of spirit. 1.

2. Again, whatever God doth, *will be for his own glory*; and this is that to which thou must make every saile of thy own spirit to stoop; a gracious soul must strike all the sailes of his own will and interest to God; fear not, he will have an eye to his glory, thou shalt not need trouble thy selfe for that. 2.

3. *Because the Lord hath given thee ground enough to hope, that he will take care of his own people*. God hath hath made many promises, he hath used to do so, he provided an arke for *Noah*, a *Zoar* for *Lot*, a prison for *Ieremy &c.* and he hath made many promises, that seem to argue protection from the very outward evill. 3.

But

But fourthly, to make sure of it, *All his dispensations to them shall be for good*; if they be not horsed on earth, but be hit with the hailestones, yet they shall be secured in heaven; they are but gone to heaven on horseback: that is the worst can come to their particulars.

And Lastly, *For the Lords Church thou shalt need take no care, that shall never faile, the foundations of it stand so fast that it can never be moved*; though a Christian hath not ground for any particular Christian, no, nor for any particular people, to conclude, that it shall escape a common calamity; yet for the Church in generall there's promises enough that are made to that, *Mat.* 16.18. *The gates of hell shall not prevaile against it*, Psal. 46. 5. *God is in the midst of the Church, therefore it shall not fall*; and therefore thou hast no ground to be disquieted upon this score, lest that the Church should faile; come what can come, the Church cannot fail. Thus I have shortly endeavoured to satisfie thee in this question, and to shew thee how far thou mayest and oughtest to beleeve for the peace of the Church of God, I mean, its externall peace and prosperity: I have spoken enough I am sure, to let you see that there is no just cause of disquietment, and dejection of spirit, for that; let Gods dispensations to it be what they will, thou mayest beleeve enough, to keep thee from dejection of spirit. But in the last place, let me add some few considerations, which duly digested may help up thy faith in this particular: and with them I shall conclude this subject; and propounding them I shall order them so, as though they may have a generall relation to the Church and people of God at any time, so yet they shall have a more particular respect to the condition of the people of God in England, at this time: Possibly, thou seest the enemies of reformation, the enemies of the truth and cause of God very many, and those very malicious; and for the Saints themselves, thou seest them very much divided, many professors apostatized from their strict walking,

Mat.16.18. Psal.46.5.

walking, and from their love to the truth, and great mountains lying in the way of reformation; and this makes thee give over all for lost, and say, *God hath forgotten England*: truly I confess, that considering we have no particular promise to *England*, but onely general to the Church of God; and withall, considering the nature of our wounds, and the dreadfull aspect of Gods judgements; I know not what to conclude, as to England in particular, in respect of outward prosperity, but yet let me tell you, that nothing that you can object, either in respect of the multitude, or malice of its enemies, or the improbabilities in respect of the difficulty, or any such thing, can make you an argument, that will conclude infallibly: Faith will easily conquer any disquietment upon such grounds, if for the help of it thou doest consider. 1. The nature of God, what he is, and how he hath revealed himselfe; or, if thou doest consider what those are, that are called the Church; how neer they are to God, and how precious in his eyes. For the first, I shall desire you in order to it, to consider the nature of God, what he is; what and how he hath revealed himselfe, as to this thing.

First, *In his promises to them*; to him but some few to you, *Mat.* 16. 18. *The gates of hell shall not prevaile against it*: That is, saith *Beza*, whatsoever Sathan can do, by *craft or power* the gates of the City are the strength of it, and in the gates, the counsellers were wont to sit: now, the gates of hell shall not prevail against the Church; What need'st thou fear, then, the Churches enemies doing mischiefe to it? Is their power great? Is their craft great? let both be what they can, they are but the gates of hell; and (saith God,) the gates of hell shall not prevaile against the Church: what, art thou afraid that the cause of God shall fall, and the Church shall be ruined? see what God sayes for that, *Psal.* 46. 5. *God is in the midst of her, she shall not be moved*: when the Papists were in their ruff, and *Melancthon* began sometimes to fear, Mat. 16.18 Psal. 46.5.

left the infant reformation should be stifled in the birth; *Luther* was wont to comfort him with these words; *Si nos ruemus, ruet Christus unà scilicet ille regnator mundi: et esto ruat, malo ego cum Christo ruere, quam cum Cæsare stare:* that is, if we perish, Christ must fall too; (he is in the midst of us,) and if it must be so be it so; I had rather perish with Christ, that great Ruler of the world, then prosper with Cæsar: for a protection God hath promised,
Psal.125.2. *Psal.125.2. That as the mountains are round about Jerusalem, so the Lord is round about his people, from henceforth, even for ever.* If you had been in *Jerusalem*, you could have looked no way, but there was a mountaine for the bulwark of the City, the mountains were round about *Jerusalem*; so saith the Psalmist, is the *Lord round about his people.* Art thou afraid of the wilde beasts of the field devouring it, or of its growing parcht and barren?
Isai.27.3. Mark what God sayes for that, *Isa.27.3. I the Lord do keep it, I will water it every moment; lest any hurt it; I will keep it night and day*: What, will they be lost? will they lose themselves? I the Lord *keep it* (saith God:) will they grow *barren, and parcht up like an heath*? No, (saith God,) *I will water them every moment*; I will water them, yea, and it shall be often enough, to keep them wet at the root; *I will water them every moment*:
Isai.4.5.6. Look yet upon one place more, *Isai. 4.5,6. The Lord will create upon every dwelling place of mount Sion, upon her assemblies a cloud, and smoke by day, and the shining of a flaming fire by night; and upon all the glory shall be a defence, &c.* will the enemies hurt it by day, saith God? there shall be a smoke upon *Zion* by day: a smoke to choak the enemies, a smoke to blinde them, that they shall not come neer to hurt it: so well, but what shall they doe by night? for that saith God, *I will keep it night and day*, I will keep both watch and word for it: What, art thou troubled, because thou art afraid of the rents, and divisions, the errors and heresies in it, that Sathan will thus worm out truth,

truth, and weaken the ſtrength of the Church; I confeſs, this is more formidable, but for this;

1. God hath promiſed *that the gates of hell ſhall not prevail*; this trick is one of the gates of hell; this is the counſel in the gates, Satans *wiſe dealing*.

2. Mark what God hath promiſed, *Ier.* 33.6. Behold, I will bring it health and cure, and I will cure them, and will reveal unto them the *abundance of peace and truth*. Peace, that diſſenting brethren ſhall be at Unity with themſelves; though *Ephraim* and *Judah* be now two ſticks, yet I will make them one (ſaith God,) and they ſhall be one in my hand. *The envy of Ephraim ſhall depart, and the adverſaries of* Judah *ſhall be cut off*; Ephraim *ſhall not envy* Judah, *and* Judah *ſhall not vex* Ephraim. Ah! but how ſhall this be, while they walk in different wayes? it nothing will do it (ſaith God,) *I will give them one heart, and one way*. Nay, they ſhall not only have peace, but *truth*. But how can this be, while there are ſo many teachers of *lies* for them? ſaith God; *I will cut off head and taile, branch and ruſh, in one day. The ancient and honourable, he is the head; and the Prophet that teacheth lies, he is the tayl*; yea, ſaith God: *I will reveale abundance of peace and truth*, Peace and truth in plenty, abundance of it; what, art thou troubled for fear the Miniſtry ſhould be deſtroyed? God hath deſcribed himſelfe to be he, that hath the *ſtarrs in his right hand*; he hath promiſed, *that though he gives his people the bread of adverſity to eat, and the water of affliction to drink, yet their teachers ſhall not be removed into corners, but their eyes ſhall ſee their teachers*. Lift up your heads Chriſtians, let the devil ſtir up *Gebal*, and *Ammon*, and *Amalek*; let them all conſpire, and indeavour to work that by policy, which God hath hindred them from doing by ſtrength; he that hath promiſed, is both able and faithfull; look over theſe things and take *Abrahams* courſe, *Rom.* 3. 19. *He conſidered not his owne body, now dead*, (ſaith the text,) *when he was about an hun-*

Ier. 33.6.

Ezek. 37.19
Iſa. 11.13.

Jer. 32.39.

Iſa. 11.13.

Rev. 2.1.
Iſa. 30.20.

Rom. 3.19.

red years old, no nor yet the deadneſſe of Sarahs womb. He ſtaggered not at the promiſe of God through unbeliefe, but was ſtrong in faith, giving glory to God, being fully perſwaded that what he had promiſed, he was able to perform. Go you and do likewiſe; why are you diſquieted for the cauſe and Church of God? what though the buſineſs of reformation, may ſeem to be dead, and the womb of it paſt bearing? what though while England is with childe of reformation, (like the woman, *Rev.* 12. 2.) *and travels now in birth, and paineth to be delivered*: what now (I ſay) in this time, if you ſee the great read dragon with his ſeven heads and ten horns, and ſeven crowns on his head, with his tayl drawing the third part of the Starrs of heaven, and caſting them to the earth, by making them apoſtatize from the ways of truth and holineſs; and now juſt when you t ought the woman ſhould have been delivered of thoſe two bleſſed twins, *Peace* and *Truth*; L(the Dragon ſtands before the woman to devour theſe twins aſoon as they begin to look out to the world: look off theſe things, Chriſtians; conſider not the deadneſs of Englands body, nor the barreneſs of the Churches womb; now give glory to God by looking only to the promiſe, living onely upon the word, be aſſured that he that hath made theſe promiſes, is able to perform them: and that is the next thing which I ſhould have propounded to you, to conſider in the nature of God: in order to this, *viz.* His *power*. But of that, and the reſt, hereafter.

Rev. 12. 2, 3, 4.

THE

The two and Twentieth SERMON.

Psal. 42. 11.

Why art thou cast down, O my soule? Why art thou disquieted within me? Trust still in God, for I shall yet praise him, who is the help of my countenance, and my God.

In the Chappl, June 17. 1649.

MY work is further to direct you, how to set faith on work, in the conquering of such disquietments of spirit, as may cast downe a gracious soul, upon the consideration of the Church: in order to it, I have already pointed you, to consider God in his revealed will, and his promises to his Church, to lift up your hearts yet further, above your fears and disquietments of spirit. I shall further propound to you, to consider God *in his power*: Surely that soul, that is altogether out of heart in the day of *Zions* trouble, forgets what the God *Zion* is; how mighty in power; how able to save to the utmost: Consider but, 1. That *Zions* God, is an *Almighty God*. 2. That the *utmost of his power shall be imployed for his people*. It is not the want of our beleeving Gods power, at all, that is the occasion of these kinds of disquietments; for there is no Christian, but if you will give it time to think

think of it, and anſwer at leiſure, but it will really tell you, it doth believe that God is able to ſave to the utmoſt, but to ſpeake the truth, its faith, is but a kind of a dead faith, as it lies dormant as it were at ſuch a time, and the Chriſtian forgets the Might of the God of *Iacob*, at this time; certainly did a Chriſtian but conſider, that that God that hath made thoſe promiſes to his Church and people, is a mighty God; that hath ſaid, *I will worke, and who ſhall let it?* or who ſhall turn it back? one, that is God, and there is none beſides him; one, that for his peoples ſake, hath uſed to make uſe of a worm, to *threſh the mountains*; one, that uſeth for his peoples ſake, *to ſend to* Babylon, *to bring down their nobles, and the Caldeans, whoſe cry is in their ſhips*; it would quiet them concerning the Church: therefore the Lord uſually ſetteth out himſelf, to be conſidered by his people in ſuch caſes, in the notion of his power: the Lord is mighty in power, ſo that let an hundred blocks lye in the way of his working, he conſidereth them not, but works in a way of power; See that place, *Zach.* 4,6,7. *Not by might, not by power*; that is, not by creature-might, or creature-power, but, *by my ſpirit* (ſaith the Lord of Hoſts,) by the power of that: *Who art thou, O great mountain, before Zerubbabell? thou ſhalt become a plain, and he ſhall bring forth the head ſtone thereof with ſhouting, &c.* verſ. 9. *The hands of Zerubbabel have laid the foundation of this houſe, and his hands ſhall finiſh it, and thou ſhalt know, that the Lord of Hoaſts hath ſent me to you.* It is the Lord of Hoſts, that is reſolved to do it: now, would a Chriſtian but conſider this well, when he is even giving over a people, or cauſe of God in a kingdome, for a loſt people, or, a loſt cauſe: I ſay, would they but duly conſider God of conſider that this cauſe is the Almighties cauſe, and this people, is the Almighties people, the people and the Lord of Hoaſts; although they ſaw a mighty power againſt them, yet it were impoſſible ſure they ſhould be diſquiered; but ordinarily,

See Iſa. 41. 1,2, &c.

Iſai. 43. 13.

Zach. 4,6,7

ordinarily, in such causes, Christians look with naturall eyes, and no other; they are like *Elisha's* man, that looke out in the morning, and saw the *Syrians* before the City; and he cryes out, (Alas! Master) we are undone, what shall we do, are are undone? never considering the mountain full of horses and chariots, that was on the reere of the *Syrian* Army: The God of *Iacob*, is an Almighty God: Why art thou then cast down, in a day of small things? and as he is full of power, so Secondly consider, there's not any thing of his power, but shall be improved for his people: the Lord is called the mighty God of *Iacob*; as there is abundance of might in him, so all his strength shall be improved for his Church; when God sets forth his acts of power he ordinarily tels us, it is for his peoples sake; *for your sake have I sent down* (saith hee) *to* Babylon, *and brought down the Caldeans, &c.* But I shall not enlarge my self upon this, considering I shall anon touch it again: I have done with the second consideration of God, in order to the raising up of thy spirit dejected in the behalfe of the Church: and that is the consideration of God in his power: Further yet;

3. If thou wouldest but consider God *in his infinite wisdome.* But think, as how able he is to beate, so how able he is to undermine the Devill, to outwit all the works of iniquity, surely it would make thee lift up thy head: all that the Churches enemies can do, must be either by strength or policy; if our God can both out-wit them, and beat them; if he be too hard for them at the sword, and in counsell too; surely there is no great cause for dejection: *The Kings of the earth set themselves together, and the Rulers take counsell together against the Lord, and against his Annointed, saying, Let us break their bands asunder, and cast away their cords from us; he that sitteth in the heavens shall laugh, the Lord shall have them in derision; Then shall he speake unto them in his wrath, &c.* And what shall he say? *Yet have I set my King upon my holy*

Psal. 2. 2, 3, 4.

holy hill of Sion; Yet for all your plottings, and in despight of your crafty dealings; yet have I set my King up: the enemies of the Church are plotting, they have their Cabinet-counsels, and are hard at it; the Lord sits in the heavens, and laughs them to scorne, to see the poor wretches torture their brain, and imagine a vaine thing, *Isa.* 29. 15. *Woe unto them that seek deep to hide their counsel from the Lord, and their works are in the dark, and they say, who sees us? and who knowes us? Surely your turning of things upside downe, shall be esteemed as the Potters clay, for shall the work say of him that made it, he made it not?* &c. *is it not a little while, and Lebanon shall be turned into a fruitfull field, and the fruitfull field into a forrest?* The *Achitophels* were at it there, and very close too: they had digged good deep, and were resolved God should not be called to their counsel; their businesse was to *turn all things upside down*, to ruin the Church, and levell the mountains of Zion; all this while the men thought they had walked in a net, they said *who sees us? who knowes us?* does any one think what we are about? upon the sudden, Behold! *a voice from heaven saying, Surely your turning of things upside down shall be as the potters clay*; who would have thought any one should or could have seen them, in their deep *turning things upside downe*? I see it (saith God,) you had as good be picking of straws, your work shall be like the potters clay, as soon as you have made your pot, I will but give it one dash against the wals; you are thinking of turning Lebanon into a forrest, and making your forrests fruitfull; but yet a little while, and I will turn your *fruitfull land into a forrest*. I hear many whisperings of men this day, and see a great many teachy and dejected; what is the businesse with them? O they think there are great plots in hand; plots to destroy the Ministry, and destroy truth, and to pull down the Government of the Church, to destroy Presbytery, &c. tell them, no such thing appears yet: Ah, but there are deep plots, and this and that way they are fetching it about:

Isai. 29. 15.

about. *Why are you fearfull, O yee of little faith,* he that hath the *starres in his right hand,* is not his name *Counsellour? Isai.* 11. 9. Suppose we should take it for granted that there are a party would have all these downe; *Shall not their turnings of thing upside down be as the potters clay?* Suppose the Spiders should be making such a web of policy in the dark, doth not the almighty see it? have they not imagined *a mischievous device which they are not able to perform? Psal.* 21. 11. when they have made their web perfect, will not one sweep of Gods beesome, bring down web and spiders, and all? suppose they be brooding *Cockatrices eggs,* and they think that none shall see them till their serpents be *hatcht;* suppose they be weaving *Spiders webs,* (as the Prophet speaks;) yet fear not, *their webs shall not become garments, neither shall they be covered with their works. Isa.* 59. 5. 6. And for the Government of the Church, which is that which so many are so troubled at, this day; Truly you may so order the foundation of your Churches, that *if a fox doth but go up the wall he shall break it downe;* you may make a mixture of iron and clay, that your Church will fall of it selfe; you may mould uprottennesse in the foundation, but lay the foundation of your Church well, (I am sure the principles of that Goverment are strict enough) and fear it not, *the gates of hell shall not prevaile against it;* act strictly, lay the foundations in righteousnes, and trust God with the building; take heed of sandy foundations, and fear not the Churchs building; do not consider Zions crafty enemies, but her wise God, that sits and laughs her enemies to scorn.

Rev. 2. 1. Isai. 11. 9.

Psal. 2211.

Isa. 59. 5, 6.

Further yet, fourthly you that are of such a faint heart, and are so apt to be disquieted for the Church; *Consider God in his love to the Church:* Surely you have forgotten how dear Sion is in Gods eyes: have you not heard, *That the Lord loveth the Gates of Zion, better then all the dwellings of Jacob?* that *for its sake,* it hath been his continall practice to *reprove Kings,* and bring to nought the coun-

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ſels of the heathen; to check all the world for them; he hath alwaies written a *Nolime tangere* upon them; ſaying *Touch not my annointed, do my Prophets no harm.* But I ſhall enlarge my ſelf on this more anon, when I come to ſhew you what the Church is, and under what notions of relation, God hath expreſſed his Church and people.

5. Fiftly, *Conſider but God in his former dealings for his Church*, did the Lord ever forſake Sion? *Who raiſed up the righteous man from the Eaſt, and called him to his foot, and gave the nations before him, and made him rule over Kings? who was he that gave them as duſt to his ſword, and as driven ſtubble to his bow? that made him to purſue him, and paſſe ſafely, even by the way that he had not gone with his feet? Iſa.41.1,2,3.* It is ſtrange that in all the generations that have been before us, we ſhould not have ſo much as one preſident of a reforming Church that miſcarried, and yet we cannot truſt God; not a former preſident, that ever the *turtle Dove was left to the multitude of its enemies*; and yet we are as unbeleeving, as if the enemies had been plucking her feathers from generation to generation: we have preſidents enow of the Kings of the earth conſpiring, of the heathens raging, and the peoples imagining a vain thing; preſidents enow of their taking crafty counſels together. *Pharaoh* ſaid, *Let us deal wiſely with them.* The enemies in *Nehemiahs* time were at it again; they would come upon the builders of the Temple *at unawares*, and they ſhould neither ſee nor know any thing, till they were in the midſt amongſt them, and ſhould *make their work to ceaſe*; In *Davids* time, *Pſal.* 83. 3,4,5,6. the enemies were making a tumult, and lifting up their head and taking crafty counſel together, and conſulting againſt hidden ones; they were at it then. *Come let us cut them off from being a Nation, that the name of Iſrael may be no more in remembrance*; they *conſulted together* about it with *one conſent*, and were *confederate*. The powder-traytors had digged deep too, & were reſolved that a terrible blow

Pſal. 83,3 4,5,6.

ſhould

ſhould be given us; and (forſooth,) we ſhould not know who hurt us. The Prelates, they were privy-counſellers too; they were reſolved to deal *wiſely with us*: But now where are all theſe enemies of Zion? where are the houſes? where dwell ſuch ones? which of theſe prevailed, but reckoned (as we ſay) without their hoſt; and my friends, *is Gods hand ſhortned, that it cannot ſave?* Could not the Prelates deſtroy our Godly miniſters, and ſhall the Anabaptiſts do it? if any be buſie in the dark about it, are they not weaving ſpiders webs, think you? Ah, but ſome will ſay, there was never ſuch a probability as now is: does not Reformation ſeem to lye dead? who diſcerns it breathing? have they not brought the miniſtry into contempt, that they might ruine them with conſent? are not things at ſuch an height as never before? for this conſider again.

Gods uſuall time, and way of working his great works for his Church. Chriſtians, you underſtand not the things of God, that cannot ſee him comming upon the waves, becauſe the Tide is down; man indeed comes in with a Tide ordinarily: But Gods great appearances have uſually been at low water, juſt when Zion hath been ſaying, *God hath forſaken me, my God hath forgotten me.* God (my brethren!) hath been very tender of his glory, & hath made it his care conſtantly at ſuch times, and in ſuch caſes to appear for his Church, as his people muſt cry up, the *ſword of the Lord*, and not of *Gideon*; and *this is the Lord doing, and it is marvellous in our eies*: when all the world would have given the Church for loſt, then hath God uſed to ſhew himſelfe; ſuch were the deliverences out of *Egypt*, and *Babylon*; ſuch was the reformation in *Nehemiahs* time: when *Gideons* great army of 32000 is reduced, and new model'd into three hundred, then they are fit for the Lord to go out with, and to do his great work with; when Jacob is ſhrunk into a worm, then is he made a new threſhing inſtrument, when one would have thought all his teeth had been beat out of his head; 6. Iſai. 41. 14, 15.

head; then was he an instrument *having teeth*; then did the Lord *thresh the mountaines* with him, and beat them small, and made the hils as chaff. God loves to make wildernesses *pooles of water*, and the *dry land springs of water*: It is in the wilderneſſe that he plants the *Cedar*, *the Shittah tree*: *the Myrtle*, *and the Oyle-tree*; he loves to make a *way in the sea*, *and a path in the mighty waters*; to do *new things*, *even to make a way in the wilderneſſe*, *and rivers in the deſart*: when there are great probabilities, great *armies of meanes*, there's too much for God to work with; he hath uſually, therefore, brought his cauſe and people to ſtand in need of a dead lift, and then he hath put his arm under them: In *Luthers* time, how near had the Anabaptiſts ruined all before the Lord ſtept in, and delivered the child of reformation, almoſt ſtifled in the birth? you therefore that conclude all loſt, becauſe you ſee no means, *erre*, *not knowing the Scriptures*, nor the *waies of God* in working for his Church.

7. Laſtly, Let mee only further propound to you, to *conſider the nature of God in his jealouſie for his glory*: were *Zions* intereſt meerly at the ſtake, were Gods peoples welfare that onely that were in danger; indeed, ſomething might be ſaid; for *what is man*, *that God ſhould remember him*? but God hath intereſt too, and that muſt be loſt too; hence we often read, the ſervants of God in Scripture pleading *his name*, as an argument with him: *Ioſhuah* ſayes, *Lord*, *what wilt thou do to thy great name*? *Moſes* cryes, *What will the heathen ſay*? *Will they not ſay*, *thou haſt brought this people out of Egypt*, *to deſtroy them in the wilderneſſe*? Now there is nothing that God is ſo tender of, as his own glory; It is written, *his glory will he not give to another*, *nor his praiſe to graven images*: Would the Lord part with his people; Could he forget them becauſe they are ſinners; yet *what hath his great name done*, *that he ſhould be ſuffered to be polluted amongſt the heathen*? hence he tels the *Iewes*, I do not this for your

your ſake, O ye houſe of *Iſrael*! no, not for your ſake, but for my *owne name ſake*: hence it is, that we read ſo often that the Lord will be *jealous for Sion*, Zech. 1. 14. *Zech.* 8. 14. And in *Ezek.* 39. 25. *I will be jealous for my holy name.* The wiſe man ſays, *jealouſie is the rage of man*; it is a paſſion, which carries us out more ſtrongly then any; it is the fire of love, a paſſion that will not ſuffer *conſortium in re amata*, any ſharer in the thing beloved (ſaith *Aquinas*) conſonant to that, *his glory he will not give to another.* I beſeech you, my friends! conſider, ſhould the Lord now, cruſh the work of reformation, and anſwer your feares, in the ruines of his people; who would be the greateſt loſer by it? would not the Lords name be polluted amongſt the heathen? would not the heathen ſay, *Their God could not ſave them*? he hath brought them out of the *Egypt* of *Prelacy*, to deſtroy them in the wilderneſſe of *Toleration*; out of the *Egypt* of *ſuperſtition*, to deſtroy them in the wilderneſſe of *Libertiniſme*: would this quit Gods coſt, think you? ſhall not his great name be polluted? ſhould we ſink as low as we are ready to fear; may not we ſay with *Luther*, *Ruet Chriſtus una ſcilicet ille regnator mundi*, Chriſt muſt fall too, that Chriſt that is the great King of kings? &c. Conſider but the nature of God, and ſurely you muſt ſay to your ſouls, in the behalfe of the Church, and cauſe, and people of God: *Why art thou caſt down*, (O my ſoule) *Why art thou diſquieted within me? Truſt ſtill in God, for I ſhall yet praiſe him, &c.*

Ezek. 39. 25.

But ſecondly, If you do but conſider, *what the Church and people of God are, under what endearing notions they are ſet out, in what neer relations they ſtand to God*: though their condition ſeem low, and they ſeem to ſail againſt the preſent wind and tide, *yet, ſurely you cannot but lift up your heads, and beleeve well concerning them*: I will not inſtance in all, but in ſome few.

1. They are called the *Redeemed, and ranſomed of the Lord,*

Lord, Iſai. 35.9, 10. The Lord hath redeemed and ranſomed them; he hath ranſomed them with his bloud, from the power of hell; he hath *bought them with a price* (ſaith the Apoſtle:) Now, can you think, that the Lord hath redeemed a people from the power of Sathan, to give them away to his inſtruments? doth the Lord uſe to buy, that he might ſell the bargaine again? upon this
Iſai.43.1. ſcore, ſaith God, *fear not, Iſai.*43.1. *For I have redeemed thee, I have called thee by thy name, thou art mine*: Hath the Lord redeemed them? have they been the price of his bloud? *fear not* Chriſtians! they have coſt the Lord too dear, for him to ſell them ſo cheap: the Lord cannot afford his Saints at that rate, they have coſt him too much for him to part with them, to ſatisfie his enemies malice.

2. 2. They are called the *dearly beloved of the Lords ſoule, Ier.*12.7. The beloved of God, *Pſal.* 108.6. His beloved, his dearly beloved; and ſhall the Lord give them over to the will of their enemies? Love is ſtrong to the dearly beloved: Can you perſwade a man to hate, to part with her, that is the dearly beloved of his ſoul? How ſhall the Lord part with his people? No, wonder though he
Hoſ.11.8. ſaith, *Hoſea.*11.8. *How ſhall I give thee up, O* Ephraim? *How ſhall I deliver thee, O Iſrael, &c.* No wonder, though he had many rollings of heart about it; though his heart was turned within him, and his repentings were kindled together; Is it eaſie to give up a dearly beloved, think you?

3. 3. They are called the Lords *Vineyard, Iſai.* 5.1,2. A
Iſai.5.1,2. Vineyard which his owne right hand hath planted; branches, which he hath made ſtrong for himſelfe ſaith the
Iſai.80.8. Pſalmiſt, he brought the vine out of *Egypt, Pſal.*80.8. *He planted it with the choiceſt vine*, Iſai. 5. 2. being planted, *he fenceth it, and gathers out the ſtones thereof; hee keeps it himſelfe, he watereth it every moment, leſt any*
Iſai.27.3. *ſhould hurt it; he keeps it night and day*, Iſai.27.3. and

ſhall

shall the wilde boar of the field, and the beasts of the forrest devoure it, think you? shall the stones choak it, when the Lord makes it his work to gather them out? when he plants, shall creature-hands pluck up? when he hath made the fence, shall they break through? set the briars and thornes against him in battell; shall not he goe through them, and burn them together? But further, yet.

4. They are called *the flock of God*, *Psal.* 77.21. *Psal.* 78.52. Hee bought the flock with his bloud, he makes them to go forth like sheep, he guides them in the wildernesse like a flock, *Isai.* 44.11. *He shall feed his flock like a shepherd*; he is the shepherd of the flock, and can the Wolves and Beares come, and take away the Lambes at their pleasure? shall they take and carry away? he carries his lambes in his bosome, and shall their hands pluck them from thence? 4. Psal.77 21 Psal.78.52 Isa.40.11.

5. They are called the Lords *habitation*, *Eph.* 2.22. *In whom they are also builded together, for an habitation of God*: God hath said concerning them; *I will dwell in the middest of them for ever*, *Ezek.* 40.9. It is a phrase wee often meet with in Scripture, *Psal.* 76.2. *His dwelling place is in Sion*; he is called the *Lord of Hoasts that dwelleth in mount Sion*: The enemies of Gods people, in the ruining of the Church, have no lesse to doe, then putting God out of his possession, and is God (think you,) so easily turned out of house and home? Is it so easie to pull downe an house where the Lord dwels to dispossesse the Almighty? doth not the *strong man keep the house, till a stronger than he commeth*? The Sheriff with the *posse comitatus* may dispossesse a tenant: but can the *posse regni* as easily (think you) dispossesse the Almighty? 5. Ezek 43.9. Psal.76.2. Isa.8.18.

6. Nay, it is called the Lords *building*; the Church is the Lords building, *1 Cor.* 3.9. yee are the Lords *building*, his dwelling, and a dwelling that hee hath builded for his own dwelling: It is possible, that creatures hands they may 6. 1 Cor.3.9.

pull

Pull down a building that Creature-hands have ſet up: and yet you ſee ſome buildings, as thoſe of free-ſtones, or the like, are not eaſily pull'd down: what is the Lords building of living ſtones, then? of living ſtones fitly ſquared, and laid in, and bound with Chriſt the chief corner ſtone: the building that is not founded upon the ſand, but upon the rock; ſhall the gates of hell prevaile againſt it?

7. 1 Cor. 3. 9. 7. Yet again; the Church is called the Lords *husbandry*, 1 *Cor.* 3. 9. yea are the Lords husbandry, a field of which he hath undertaken the care both for planting, and weeding, and watering: what credit ſhould the Lord have of his husbandry, if every enemie ſhould have the liberty of putting in her ſword and ſickle to it? Is it his husbandry, and ſhall it not be his care? hath he taken care to plant it, and ſhall he not weed it? ſhall every beaſt trample at pleaſure the field, that is the Lords husbandry? Again,

8. 8. They are called the Lords *portion*, yea, his *pleaſant portion*. God complains of the people, that by their wickedneſſe, *they had trodden his portion under foot, yea, they had made his pleaſant portion a deſolate wilderneſſe*, *Ier.* 12. 10. Gods people are his all upon the earth, all his delight, all his portion; men uſe to give portions to their children, God hath but one Son by eternal generation; he gave the Elect, his Saints, to him they are Chriſts portion; and will it be eaſie, think you, to take Gods portion out of his hands; will the Lord ſo eaſily part with that. But nearer yet.

Ier. 12. 10. Iſa. 19. 5. *His peculiar treaſure.*

9. Cant 4 12. Hoſ. 2. 18. They are called the Lords *wife*, his *Spouſe*; his Siſter, his Spouſe, *Cant.* 4. 12. *I will betroth thee unto me. yea I will betroth thee unto me*; you have the very phraſe, *Hoſ.* 2. 18. his Bride: *Ezek.* 16. 8. the wife of his boſome, the dearly beloved of his ſoule; who ſhall defile her then? who ſhall take her away from him? how tender is a husband of his wife? how ready to defend, to revenge, to ſecure her? ſhall not God do the like for thoſe that are betroathed unto him? Further yet;

They

They are called *his Children*, *Matth.* 5. 9. They are the children of God, *Ioh.* 1. 12. *To as many as received him, he gave power to be the Sonnes of God.* Children are the neareſt pieces of our ſelves; Gods people are his Children; and though parents that are but finite, love their children dearly, yet there is no current of infiniteneſs in their loves as in Gods: See *Iſa.* 49. 14, 15. 10. Mat. 5. 9. Joh. 1. 12. Iſa. 49. 14, 15.

Nay yet nearer, their very bodies are called the *members of Chriſt*, 1 *Cor.* 6. 15. needs then muſt the blood of his Saints be precious in his ſight; it is the blood of his owne members; and ſhall Chriſt ſuffer himſelf to be diſmembred to ſatisfie the malice of ungodly men? ſhall he loſe his blood, to glut their bloody thirſt? is it ſo eaſie for him to ſuffer his own joynts to be broken, unleſſe he doth it that he doth it that he might heal and knit them ſtronger? 11.

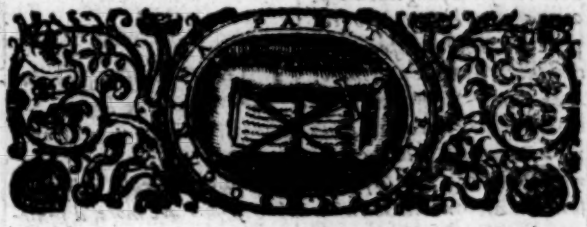
To inſtance but in one phraſe more: They are called the Apple of the Lords eye, *Zach.* 2. 8. *He that toucheth you, toucheth the Apple of his eyes.* The Apple of the eye is the tendereſt part of the tendereſt member, and yet they that hurt Gods Children, *touch the Apple of Gods eye*: Lay but all theſe together: 12.

Is the Church, are the people of God, the redeemed of Lord? are they his vineyard? his ſtock? his habitation, his building, his husbandry, his portion, yea his pleaſant portion, his peculiar treaſure? are they his ſpouſe, his wife, his beloved wife, yea his dearly beloved wife? are they his children, his ſervants, yea his body, his members, the very apple of his eye? hath he engaged to perſerve them, and bleſſe them? and is he able both for power and wiſdom? and hath he alwaies appeared for them; and is his love towards them, as great as his power for them? hath he an intereſt of glory amongſt them? and is he jealous for his glory? and hath it been his uſual way of dealings to come in extremity, and make a way through the wilderneſſe? Hark then, thou publik-ſpirited Chriſtian that art ſo diſquieted for the Church of Chriſt, *weep not for it*

(though it hangs upon the crosse) *weep for thy selfe*; what though we *sit in darknesse and see no light, yet let us trust in the name of the Lord, and stay upon our God*; what though our enemies speak big words, and take crafty counsel together? what though they are resolved to deal craftily with us? what though they combine secretly? the Lord shall make their counsels like the counsels of *Achitophel*; what though they should get the upper hand, while we are fallen yet we would say to them, as the Church, *Mic.*7.8. *Rejoyce not over us, O our enemies! when we fall we shall rise; when we sit in darknesse, the Lord shall be a light unto us: we will* for the present *bear the indignation of the Lord, for we have sinned against him: untill he plead our cause, and execute judgement for us; he will bring us forth to the light, and we shall behold his righteousnes. Then those that are our enemies shall see it, and shame shall cover those which said unto us, where is the Lord your God? our eyes shall behold them, they shall be trodden down like myre in the streets.*

Mic.7.8.

FINIS.



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FINIS.

A

CORDIAL

FOR A

Fainting Soul.

PART II.

BEING

The Sum of two and twenty Lecture-*Sermons* more; Preacht in the *Chappel*, belonging to *Chappel-field-house*, in the City of *Norwich*.

Wherein is discovered

The power of *Faith*, in order to the conquest of *Carnal and slavish fears*, and *irregular disquietments and dejections* of *Spirit*, whether for causes, *External*, *Internal*, Private or *Publike*: wherein several *Cases of Conscience* are resolved relating to such Fears and disquietments of Spirit.

By JOHN COLLINGS, *Master of Arts*, and Preacher of Gods word in the City of *NORWICH*.

Isa. 40. 1. 2. *Comfort ye, Comfort ye my people, saith your God. Speak you comfortably to Jerusalem and cry unto her, that her warfare is accomplished, that her iniquity is pardoned, for she hath received of the Lords hand double for all her sins.*

Isa. 61. 1, 2, 3. *The Spirit of the Lord God is upon me, because the Lord hath anointed me to preach good tidings unto the meek, he hath sent me to bind up the broken-hearted, to proclaim liberty to the Captives, and the opening of the prison to them that are bound. To proclaim the acceptable year of the Lord——to comfort all that mourn. To appoint unto them that mourn in Sion; to give unto them beauty for ashes, the oyl of joy for mourning, the garment of praise for the spirit of heaviness, that they might be called trees of righteousness, the planting of the Lord that he might be glorified.*

LONDON, Printed for *Richard Tomlins*, and are to be sold at the Sun and Bible near Pie-corner. MDCLIX.

CORDIAL

Jan. 15th. 1649.

I Have likewiſe peruſed theſe two and twenty ſermons, added and annexed to the former, as *Cordials for a fainting Soul*; and do finde them to be very ſolid, and judicious, ſpiritual, and experimentall, much conducing to the ſtrengthening of Faith, againſt many dangerous tentations; and the chearing of the heart, and raiſing of the Spirit which is dejected with ſundry diſcomforts and diſcontentments.

John Downame.

the *ignorant*, in the *foundation of Religion*, as to discover the *errors* of those have deviated from the *Truth, as it is in Jesu*, and to *establish Christians* in the Truths of Christ, so much *forgotten in our loose times*. 2. In a second exercise, to *preach Practicall Doctrine*, to build up Christians in the waies of *holiness*, that those that *live*, might also *walk in the Spirit*. 3. In a third exercise, to *satisfie doubting Christians*, by resolving *Cases of Conscience*; and especially such as were of neerest concernment to a Christians soul-happiness; your Ladiship hath been pleased to give me a *liberty*, (according to that *measure* of abilities wch God hath given me) to endeavour all these in your Ladiships private *Chappel*. Upon the importunity of your Ladiship, & divers other friends, I was perswaded a yeer since to adventure the *Publication* of fourteen Lecture-sermons, in answer to such *scruples & cases of conscience*, as might arise in Christians *spirits*, from a *mistake* of the *grounds*, & *nature*, & *acts* of Faith. From the courteous acceptance of them, by several Christians, & the importunate letters of some friends, (whom I honour) I have been perswaded, and by my promise then, I am engaged, to adventure out a *Second proportion of the Cordiall*. This treats of such Cases as usually arise in Christians, from the mistake of the power of faith, in order to its *conquering work with power*, & that but in part neither, only discovering the nature and power of faith, in order to the conquest of *carnal and slavish Fears*, and unwarrantable *Disquietments, and dejections*

jections of Spirit. Faith hath not two greater hinderances, then theſe two in gracious ſpirits. Fears ſcare, diſquietments ſink the ſoul: (*Madam!*) theſe ſermons were firſt dedicated to your Ladiſhips *ears*, preached within your own *walls*; your Ladiſhips noble *Acceptation* of them, from the *Pulpit*, hath emboldened me to offer them to your Honour, from the *Preſs*. I humbly offer them to your Ladiſhip, as a *token* of your Ladiſhips tranſcendent love to the *Goſpel*, and great reſpects to me, the meaneſt *ſervant of Chriſt*, in that great work. I ſhall be honoured, if God at any time, directing your Ladiſhips eye to any *page* in theſe *ſermons*, will be pleaſed to make uſe of it, or any thing in it, to allay the troubles and *diſquietments* of your Ladiſhips ſpirit, & turn that *block* out of the way of your Ladiſhips faith. I wiſh (*Madam!*) we could *alwaies* remember, that in our *dark hours* it is our duty to *ſtay upon God*, and believe for light, though we cannot *ſee* it; and not make it our work to ſit powting in a *Cave*; beleeving will eaſe us, when *dejection of ſpirit* and *diſputing will not*. It is no great honour when we *ſee, to believe*; Chriſt hath ſaid, *Bleſſed are they that have not ſeen, and yet beleeve*. If we muſt *weep*, (for Alas!) it was prophecied, that we ſhould, when *the Bridegroom is gone*) yet why may not the *weeping eye* look upward and *rejoyce in the Lord*. There are, that look too little into themſelves; that makes their joy too *quick* and too *much*; (*for the laughter of fools, is as the crackling of thorns under a pot.*) But troubled

Spirits

TO THE RIGHT HONORABLE, the Lady *Frances Hobart*, Grace, Mercy, and Peace.

Madam,

IT is because we are *below*, that there is the least need of any *Treatises* of this *Nature*; It is because the *sheep of Christ* feed in these *lower Pastures*, that *Peter* is charged to *feed them*; & because they are in the *valley of tears* that he calls to us, *Comfort ye, comfort ye my people*: It was once Christs own work to say to his disciples: *Let not your hearts be troubled, you believe in God, believe also in me*: He is now gone *a far journey*; he that was once a *comforter* on earth, is now an *Advocate* for his Saints in heaven; here he *pleaded* with them, now he is *pleading* for them: he is gone out of the sight of *sense*, but not of *Faith*; he will come again at the *Marriage-day*, (why is his Chariot

so long a coming? but in the mean time, he hath said, *I will not leave you comfortless.* The first work he did after he *ascended up on high*, was to dispatch a comforter to his Saints. This comforter still remains, and shal do, till his coming again; (as to his *comforting* work:) & besides that they might have *comfort* in their *ears*, as well as in their *hearts*, he hath said to us *Comfort ye, comfort ye my people*; it is but a *candle-light* that we hold forth; but the time will come, when all the Saints shall be incorporated in the *new Jerusalem*, & *the Lamb himself shal be the light thereof*; we cannot, but he shall *wipe all tears from their eyes*; we are not yet come to the place where *we shall hunger and thirst no more*, faint and *swoon* no more, it is *longing* time with us; the time shall come, when we shall be filled with his fulness & Christ shal be *All in All*, both in us, and unto us. It is my desire (*Madam!*) to be a *servant* to the *royal Bridegroom*; and it is an high employment, to hold his *Spouses head* in *fainting fits*, to *speak comfortably to the daughter of Zion*, designed for the *Lambs wife*. This I have endeavoured in that Lecture, which your *Honor* hath been pleased to command my service in, in your Ladiships own *Chappel*. Since God called me to the great work of the *Ministry*, I have made it my aim to cut out my *Ministerial work* into three parts, which I conceive would comprehend most of a ministers publick work: 1. In one constant exercise, to open the Scripture, and the *Mystery of Godliness*, handling the principals of Religion, as well to inform

rits usually look too much *about them*, and *into themselves*, and *too little upward*. The *Passions* of our *minds* are very unruly, since *Adam* laid the *reines* upon their necks; man could never since *recover their heads*. Man, (foolish man!) is *all in extreams*, since his first swerving from the *golden rule*. Secure sinners *fear nothing*, & are troubled for nothing, they *harden their hearts*, and pass on and are *punished*, and *weep* and *wail* for ever, because they would not *mourn for their sins*: others *mourn*, and *refuse to be comforted*, and *sorrow* begets *sorrow*; first *weeping*, then doubting whither *weeping eyes* can *see* the way to heaven, or no. Christ is mistaken by *weeping* Saints, otherwise they would see, that their *jealousie* of his love, is a *transgression without a cause*, he is not so *hard to be intreated*, as Christians usually in their fits of *Love-jealousie* conceit him to be; he is ready to receive and *forgive*; he is not such an *hard master*, as ill servants judg him, but as the presumtuous sinner usually *thinks God such another as himself* (as the Psalmist speaks *Ps.* 50.) so doth the disquieted Christian many times too; he hath *broken Gods law*, and he thinks, God cannot do less then *break his neck* in hell for it. But God *remembers that we are dust*, and he hath proclaimed it *Mal.* 3.6. *I am the Lord that changeth not, therefore you sons of Iacob are not consumed. Therefore* because he *changeth not*; not because we *change not* every moment; for *who knows the errours of his life?* I have been so sensible, how prejudicial a *disquieted frame of spirit* is to a *Christian*, that I have in this

treatise, been something large in *perswading* Christians from it. A *cheerful spirit* is a *Gospel spirit* and will draw forth a Christian in *a Gospel conversation* The *cheerful Christian* sits in the *light*, and sees a great deal more of *Christ*, then the soul that sits in the *Cave*. Joy is a comely suit for the Saint. The Christian, in that habit, is fit to stir any way, in a *Gospel-conversation*. *Heavineſs makes the heart to stoop*; it is the *Green ſickneſs* of the soul, that maks it *lazy* in every duty, and out of *breath* at any more *difficult ſervice*; it makes it look ill, and *do ill* too. The soul is *fit for nothing* in such tempers, but *sitting still*, and it *wiſhes for death*. *Light* (saith the Psalmist) *is sown for the righteous*, *and joy for the upright in heart*. God hath sown it; Christ bought the *seed* with his *blood*. Dear *seed*, and a *rich harveſt*, and how *few reapers*. But alas! The Saints joy must be of Christs *Application*, as well as *purchaſe*. *Till he comes down into his garden*, all the *flowers* will not give *a ſweet ſmell*. But I forget, I am writing but an *Epiſtle*. Madam! I humbly leave these *worthleſs labours* with you. May your Ladiship never know what it is to walk with a *diſquieted Spirit*, for want of the *ſenſe of his favour*, whose *favour is better then life*. Now that this Treatise may be sanctified to your Ladiship, & help your Ladiship to swim in all *deep waters*, and to *rejoyce in the Lord*, and *be glad in the God of your Salvation*: when the *figtree doth not bloſſome*, *neither ſhall their be fruit in the vine*; *though the labour of the Olive ſhould fail*, *and the fields ſhould yield*

no

no meat, and the flock should be cut off from the fold, and there should be no herd in the stalls. In short, (*Madam*!) that your Ladiship may *live by faith*, when *sight fails*; and so say unto the Lord, *Thou art my portion*; that you may find enough to *give thanks* for, and *rejoyce in*, when all the *conduit pipes* of *sense* shall be *dry* and *cut off*; is, and shall be, *Madam*! the prayer of him, who is

Chaply-field-house, *Ian.*. 18. 1648.

Your Honors most humbly, obliged Chaplain and servant, in the work of the Gospel.

John Collings.

To the Reader.

Courteous Reader,

I Here present thee with a *Second proportion of a Cordial for a fainting Soul*. Thy courteous *acceptance* of the former, hath imboldned me to a *second adventure*. *Luther* was wont to say, if he thought, that the reading of any of his *Books*, would hinder any from reading of the *Scriptures*, by taking up the *time* should be so *imployed*, he would *burn his books*, rather then by them, give an *occasion* to such a *temptation*. *Comments* should not *confound the Text*. I desire that these *Sermons* might put thee upon a further *inquiring* into that *Book*. *Searching the Scriptures if those things be true, which are here spoken*. *Bring the* things in this Treatise *to the law, and to the Testimony, if they be not according to that word, it is because there is no light in them*; If they be, *imbrace* them for the *truth's sake*. For the *Author*, he is a poor weak creature, scarce fit to be *an hewer of wood, and a drawer of water for the*

Congre-

Congregation of the Lord: here is a little *wood hewen*; if Gods Spirit put the fire to it, and thou beest willing to lay thy soul upon the *Altar*, this *green wood* may then *burn*, and make the *acrifice of* thy soul, to be a *sweet savour in the nostrils of God:* here is a little *water of life* drawn, if thou *reacheſt* it to thy soul by the hand of *Faith*, and God pleaſe to add *vertue*, it may poſſibly keep thy soul from *swooning*. *Reader*, if thou beest one that haſt been acquainted with theſe *fits*, thou wilt be ſenſible how needfull a *Cordial* is: otherwiſe, the *Viſion of this book*, will be like *the Viſion* of the *Prophets Book*, that was *delivered to one that was unlearned, ſaying, read it; but he ſaid I cannot, for I am not learned.* I dare commend to thee, the *ingredients* of this *Cordial*; for the compoſition of it, it might (poſſibly) have been done by a far *better hand*; but *Gods ſtrength is oftentimes perfected in weakneſs. Out of the mouthes of babes and ſucklings, he delights to perfect praiſe*, that *he that glorieth, might only glory in this, that God is the Lord.* Poſſibly, many things have been ſpoken by other more *eminent precious men*, in order to the raiſing up of *dejected ſpirits*, which hath made me think the writing of this *Treatiſe*, much like the *writing of Iliads after Homer.* But our age is an age of *Novelties*, and the people commonly uſe books (even of this Nature,) like *Diurnals*, throwing them by, after the *firſt week*; which leaves an advantage, both for *new impreſſions*, and *new Authors*; poſsibly the date of 1650. may allure ſome to

to read it, that would have deſpiſed a *better and more judicious piece* of ten or twenty yeers older date. *Reader*, I have here endeavoured to ſhew thee the *power*, and *office of Faith*, in order to the *conqueſt of carnall and ſlaviſh fears*, and *diſquietments*, *and dejections of Spirit*. I know *Faith* in thy ſoul, hath other *Enemies*. I ſhall (God willing,) if this be aceptable to thee, proceed further, in the diſcovery of the *power and office of Faith*, in order to the conqueſt of *Carnall reaſonings*, *and cavillings*, *doubts and temptations*. In the mean time, *Honour* the mean *Author*, (thy worthleſs *friend*, by making uſe of this; I ſhall trouble thee no further, I have ſome *friends* and *brethren in the work of the Goſpel*, that have deſired to ſpeak to thee; if they ſpeak any thing, of any *truths* in this book; *ſearch the Scriptures*; then *believe* and *improve* their *commendation*: if any thing of the *Author*, (but his *ſhame*) let it not *tempt* thee *to think any thing further of me*, then as a *poor worthleſſe creature*, who is *nothing*, nor hath *any thing*, (but *infirmities*) to *glory* in; yet *Reader*, I would have thee beleeve, that I am

Thy worthleſs, faithfull ſervant, in the Goſpel of our Lord Ieſus Chriſt.

Chaply-field-houſe, *Jan.* 8th. 1649.

John Collings.

To the Christian Reader.

AS it is a great evidence of Sathans soul-murthering *cruelty*, to duck, and press down the heads of such as are *cast into troubled waters*, even if possible, to an irrecoverable *suffocation*; so it is a sweet *pledge* of Gods fatherly *compassion* to come at such a time with *healing under his wings*, and appear to them a God of *consolation*, such a one as will not have *their spirits to fail before him*: And this the Lord effects in the secret way of his wise *dispensation*, by a kind and seasonable opening the *womb of Faith*, to disclose its useful *productions* in a *renewed soul*. This Sathan indeavoureth again to *obstruct*, (if he might,) either by a dangerous *abortion*, to destroy the *brood*, when he seeth it beyond him to make away the *Dam*; or else, (where he often speeds,) by a venemous way of unespyed *subtilty*, he weakens the *issue* of faith, so as it is kept invalid, to bear up against those mighty *obstructions*, which ly in the way of a believers chearly, peaceable & thriving

plight

duties; whether they be,

First, *The secret duties of the soul*, in its private heart-workings, and actings of grace upon God; so it teacheth the soul to fear God, and love him, and delight in him, &c.

Or Secondly, *Duties of communion with God*: As praying, reading, hearing, and all other duties of communion with God; faith quickens the soul unto them, and strengtheneth the soul unto them; and both quickeneth and strengtheneth the soul in them; not onely moving the soul to them, but helping the soul in them.

Or Thirdly, *Duties of an holy conversation.* It quickeneth the soul to an holy life towards God, and a righteous life towards men. It quickens and strengtheneth the soul to do for God, and to suffer for God. It puts life into the soul for doing, and strength into the soul for suffering; it makes *Abel offer a more excellent sacrifice unto God then Cain*; it makes *Abraham* go out of his Countrey at Gods command, to sojourn in a land that he knew not; it makes *Abraham* at Gods command offer up his son, even his onely begotten son. In short, it makes the Saints of God to obey, as *actively* so also *passively*; to be tortured, not accepting deliverance; to endure trials of cruel mockings and scourgings, yea moreover of bonds and imprisonments; to be stoned, sawn asunder, slain with the sword; to wander about in sheep-skins and goat-skins, being destitute, afflicted, and tormented, *Heb.* 11. 37, 38, 39. It quickens the soul to an universall obedience, to live such a life as becometh the Gospel, in all duties towards God and men, &c. These are the various effects of the *work of faith with power* upon gracious souls.

Heb. 11. 1, 8, 9, Vers. 17.

Now tender-spirited Christians knowing that true faith, where it is, hath these powerfull workings upon the soul, and examining themselves, and finding a prevailing power of those things which faith should conquer; strong puttings

puttings forth of those corruptions which faith should mortifie, and a weakness and inability to those duties which faith should carry them out to, and in, are ever and anon ready to call their faith in question, upon a conceived want of these powerful workings within themselves; and hence arise innumerous scruples within them, to the continual disturbance of their peace. Some by the assistance of God, I shall speak something to: I shall now descend to particulars, and begin with the first.

First, Faith where ever it is *hath a conquering power*; as it is with light, where ever it comes it dispelleth darkness: and as it is the nature of fire to conquer whatsoever opposeth its absolute monarchy; so it is with true faith where ever it is: its work is to conquer whatsoever stands in the way of its acting. Now though all of it be a piece of its conquest, yet I shall under this head, onely reduce these five things. 1. Carnal and slavish fears and terrours. 2. Disquietments and dejections of spirit. 3. Cavillings and carnal reasons. 4. Doubts. 5. Temptations; these are all the enemies of faith, which it fights with where ever it meets them. I shall begin with the first of these.

Five things which are the objects of faiths victory.

First, Faith where *it is a work with power*, sets its power on work for the Conquest of *slavish and carnall fears*: Christ in my text calls his tearful disciples men of *little faith*; hence are Christians often complaining;

Ah Sir! *had I faith I could not be thus full of fear: I have the baseſt ſlaviſh ſpirit, never did damned reprobate more ſhake and tremble under the felt wrath, then I do at the feared wrath of my angry God; every ſtep I take I am afraid I ſhould ſtep into hell; I ſee others walking merrily, but the terrours of the Lord are upon me, and I cannot ſhake them off: Surely I am under the ſpirit of bondage, and have not received the ſpirit of Adoption, &c.* Fears may be diſtinguiſhed in reſpect of their object, which may be ſupernatural, or natural; ſomething in, or of the Creator, or

Sect. 1.

The Method.

or ſomething in the Creature; from the prevalency of either may ſcruples ariſe in Chriſtians. I ſhall begin with the firſt; ſuch as ſuſpect their faith from their ſlaviſh fear of Gods eternal wrath, or temporal judgments: and in handling this caſe, I ſhall firſt ſhew you the truth concerning fears; upon the miſtake of which ſuch ſuſpicions are hatched. 2. I ſhall propound ſome conſiderations that may further inform you in the truth concerning fears; how far they may, and how they are not conſiſtent with true faith; which conſiderations may rectifie the ſouls misjudging of it ſelf. 3. I ſhall adviſe ſomething by way of direction for the further ſetting faith on work, in the conquering of ſuch fears. Theſe things are true, though miſtaken in the building of ſuch complaints upon them.

1 Prop. *In that ſoul where there is nothing elſe but fear there is no faith.* Though fear and faith may conſiſt in the ſoul as light and darkneſs in the ſame air; yet (as thoſe) ſo theſe alſo are two things, and at enmity each with other: in diſpairing wretches, whom the torments of hel have ſeized in this life, there is a midnight of fear in their ſouls, becauſe not a beam of faith.

2 Prop. Secondly, it is a truth *That there are ſome fears that are inconſiſtent with faith.* The fears of the damned cannot neighbour with faith; deſpairing and diſtruſtfull fears expel faith; all ſuch fears as are meer trembling at the wrath and judgment of God, and make the ſoul fly from him, and blaſpheme his Holy Name, and are joyned with an hatred of, and a malice againſt God; of ſuch fears Saint *Iohn* ſpeaks, 1 *Ioh.* 4. 18. *There is no fear in love, but perfect love caſteth out fear, becauſe fear hath torment.* Thus thoſe unbelieving wretches, *Cain* and *Saul*, and *Iudas*, feared; yet even in Gods own children there may be a fear of the wrath of a dreadfull God; as I ſhall ſhew you more hereafter. Indeed the unlawfulneſs of fear is beſt diſcerned by the effects: *Fear*

1 Ioh. 4. 18.

is

is a Passion of the Soul, by which it is troubled and afflicted in respect of some imminent danger apprehended. Est malo alicujus futuri suspicionis cruciatus. Now this Affection or Passion may offend many waies: 1. Either when we fear and are tormented for that which indeed is not. This is given as the Character of the wicked; *They fear where no fear is*: or else it may be sinfull when we fear not for a right end, or in a right manner. As when a wretch fears the wrath of God meerly because he knows it will make him smart; he is not able, he knows, to stand before everlasting burnings, and therefore he fears. Or when a wretch so fears that he hath no hope at all, but is full of distrust, &c. Indeed the wrath of God is to us an evil, and to be feared; *Will ye not fear before me?* (saith God) &c. Intimating, that it is our duty to fear an angry revenging of God: and a fear of Gods wrath may consist with faith in a true believer, though it be not faith, (as I shall shew by and by.)

What fear is.

Est expectatio mali. Aristot.

Thirdly, *It is true, that it is faiths work to conquer such fears*; nay, indeed to conquer the excess of any fear, Psal. 27. 1. *The Lord is my light and my salvation, whom should I fear? The Lord is the strength of my life, of what should I be afraid?* Is the soul afraid of Gods wrath and justice? as indeed who would not fear him that is a consuming fire; that can thresh the Nations to dust; Faith now comes and tells the Soul that the Lord is its salvation; perswades the soul to trust in him, and be still. Heres servile fear conquered. Is it afraid of Creatures? Faith perswades the Soul that all the Nations of the Earth are unto God but *as the drop of a bucket, and as the small dust of the ballance.* Upon this the Soul concludes that it hath more with it then is against it. The Lord is its shield and buckler, of whom should it be afraid? &c. here is, Creature, distrustfull fear conquered. Yet you must know, that as all Faiths other conquests of corruptions in this life, so is this also in this life it, is onely conquered

Psal. 27. 1.

quered as to the reign of it, not as to the rise: there is, and may, and will be be too much slavish fear, and creature-fear, at some times in Gods own children.

Lastly, *It is a truth, that the more there is of fear in the Soul, the lesse there is of faith.* Much fear argueth little faith: I mean much servile fear, or creature-fear. For there is a filial and reverential fear that must dwell with faith, *Why are ye fearful, O ye of little faith?* Faith aims at a full subduing of every corruption; and as it grows more so it conquers more: as the soul comes to be more perswaded of Gods love, and to put a greater confidence in it; so it is lesse troubled to consider his wrath and justice: as it comes to be more perswaded of his goodness every day then other, so it every day more then other leaves to fear, and be troubled for the terrour of his greatness. And so, as the soul comes to be more perswaded of the fulness of Gods strength and sufficiency, and that it is its portion, it begins less to be troubled at any power which it knows to be less then his.

Sect. 3.

Having now premised the truth in these four Propositions, let me propound some considerations to stay upa soul under this burthen:

1. Consideration.

First of all consider, *That there is a fear with which it is thy duty to fear.* A Christian is not to live without fear or wit, Psal. 2. 11. *Serve the Lord with fear*: Neh. 5. 9. *Walk in the fear of our God.* We must work out our *salvation with fear and trembling.* Phil. 2. 12. It is a frame of spirit in the Christian which makes the Christian, out of a love that he bears to God, tremble at the very thoughts of sinning against God; and fears it as the greatest evil in the world. It ariseth in the Soul, 1. *From the Christians setting before his eyes the Omniscience of God.* 2. *The Purity and Justice of God; that he is of purer eyes then that he can behold any iniquity*, be it in friend or foe. Now upon these two considerations, the Soul, that now loves God above the world, begins to fear any thing whereby he

Psal. 2. 11. Neh. 5. 9. Phil. 2. 12.

he should be provoked; fears its heart in secret, and in every duty carries a trembling spirit with it, &c. This is that which Divines call a filial or reverential fear of God; proceeding from the love of God in the soul: Now if this be all, that thy fear is nothing but a trembling at sin, it is so far from being thy sin, and a sign of unbelief, that it is thy duty, and a note of faith: But commonly those fears that the Christian complains of are of another Nature, and their object is the wrath and judgments of God.

2. Consideration.

Secondly, therefore consider, *That a Christian may be a true believer, and yet in some measure, and at some times fear hell and the wrath of God*; and be oppressed with such fears: My reason is, because he may do it, and yet at the same time love God above the world. Now unlawful fear never proceeds from the love of God in the heart of a Christian: I say in some measure; he cannot indeed so fear, as to despair, and throw away all confidence in God. The wrath of God, though it be good in it self, because it is but his justice, yet it is evil to us, and it is to be feared: and by how much our apprehensions are more or less deep, by so much our fears are more or less; therefore I also put in at some times: I conceive there are three times when a true Christian may be more full, and is usually more full of fears, because of the wrath of God, then at other times.

Three times, when a Christian may fear Gods wrath more then ordinarily.

First, *When the conscience is newly awakened.* When the Soul hath been a long time in a dead sleep of sin, sensible of nothing; and the Lord comes and strikes the soul, saying, *Awake, thou sleepest over everlasting burnings, Sinner*: The Soul awakening at the voice of Gods Spirit to it, and truly understanding its condition, is filled with fears; and though at this time it may have seeds of faith in it; yet the darkness of fear is exceeding thick; and you shall often hear no other voice, then *I am damned, I am damned*, Acts. 9. 6. *Paul* was full of trembling and astonishing

Act. 9. 6.

ishing at this time: first apprehensions of Gods wrath are ordinarily very deep.

Second time. Secondly, Another time may be, *When the Christian hath committed some grievous sin against God.* Till the Lord hath come in with a renewed pardon, the soul of a believer is full of fears: this was *Davids* case when he had committed those two grievous sins of murther and adultery: You shall find him praying hard against being cast away, Psal. 30. 9. Psal. 51. 11. *Cast me not away from thy presence, nor take thy holy Spirit from me.* And indeed it is impossible almost, that a Christian should fall into some sin against light and conscience, and reflecting upon it, not be filled with more fear and terrour in regard of the apprehensions of Divine wrath, then if he had not fallen into it.

Psal. 30. 9. Psal. 51. 11.

Third time. A third time may be, *a time of Divine desertion*: Thus it was with *Job*, Job. 23. 15. *When I consider, I am afraid of him.* Indeed Gods gracious presence to our souls is as the Sun to the Air and Earth: if the Sun shine bright the Air is enlightened and clear, the Earth is refreshed, the fields laugh and the valleys sing; but let the Sun be absent or eclipsed, there is a melancholy look cast upon the Earth, and the Air is dark. We are like children; so long as God stands by us, and claps us on the back, we are free of fears: but Psal. 30. 6. *If he hides his face we are troubled.* It is true, we should act Faith of Adherence so high as not to fear though we do not see: but *Durus est hic sermo*: It is an hard saying, who can hear it? Thus at sometimes I have shewed a true believer may be afraid of Gods wrath and terrours: not certainly is this altogether unlawful, if it arise not from an unlawful root, as malice and hatred against God; nor declare it self in unlawful effects, of fretting and murmuring against God, and despairing of his mercy, &c. Christ saies, *Fear not him that kills the body, but fear him that is able to cast body and soul into hell-fire.* God is set

Third time. Job 23. 15.

Psal. 30. 6.

Matth. 10. 28.

out there as the true object of our fear; and that under the notion of a soul and body-damning God: Hell is an Evil; and fear is a natural passion, which is not sinful of it self. Now, therefore Christian, know; that though thou dost fear hell and wrath, yet thou mayst have true faith, though it be weak; provided thou dost not fear it so, but at the same time thy soul can look up unto God, and hope for salvation, and trust in the righteousness of the Lord Jesus Christ: a trembling hand may lay hold; and when it doth, it holds faster then another. A drowning man may lay hold upon a twig; and when he hath hold, every limb of him may shake and tremble; but yet he holds and holds fast too: So thy drowning soul may have hold upon Christ, and yet the terrors of hell may make thee afraid; considering, how near the brink of it thy soul stands: But I pass on to a third.

3. Thirdly, Consider, *That thou mayst fear Gods temporal judgments, and yet have true faith*: This I know hath troubled many a Christian, that he is so afraid of the judgments of God: when he hears a thousand slain at his right hand, and ten thousand at his left hand, he trembles like a leaf of the forrest: and it is the complaint of many a Christian, *Alas is it possible, that if I had any faith in the world, I should be afraid if I do but hear of any great judgment of God abroad in the earth*, &c. A Complaint. I answer, Answ. 1. 1. *That some fear at Gods judgments ought to be in every Christian.* 2. *That there may be in some Christians, an excessive fear at Gods judgments; and yet at the same time, there be true faith in the soul.* 2. First, there ought to be some fear at Gods Judgments, Hab. 3. 2. *I heard thy voice and was afraid*: If you look further into the Chapter, you shall find that it was Gods terrible voyce of Judgments, that *Habbakkuk* there was afraid of, Jer. 10. 7. *Who would not fear before thee, O thou King of Nations?* Zeph. 3. 6, 7. *I have cut off the nations, their towers are desolate: I made their streets waste, that none passeth by; their Cities*

Hab. 3. 2.

Jer. 10. 7.

Zeph. 3. 6, 7.

are destroyed, so that there is no man, there is no inhabitant: I said, Surely, thou wilt fear me. Believers must not be stocks; Altogether senseless of Gods Judgments, Psal. 119. 119, 120. *Thou puttest away all the wicked of the earth like dross; therefore I love thy testimonies:* was that all? Is that all the Affection that *Davids* soul entertained God with, in his dispensations of Justice against the wicked? No, vers. 120. *My flesh trembleth for fear of thee, and I am afraid of thy Judgments.* Yea and 2. *In some Christians, there may be a more excessive fear at Gods Judgments, then in others.* Some are of a more timorous cowardly Nature then others are. And yet there may be a true Faith in the timorous soul too. Every fear of Gods Judgments; doth not argue a weak Faith; for some fear is our duty. A great astonishing fear, doth not argue a nullity of Faith. But now, so to be afraid of Gods Judgments; as for a man to make away himself, to avoid them: or, not to care what course he takes, to shift them; this will argue a nullity of Faith in a Soul. But, to fear the Majesty and Greatness of God, which is made known in his judgements; or to be afraid of the natural venome of a judgement, meerely in regard of the Antipathy that Judgment beats to our Nature: questionless, the first is our duty; and the latter is but the Infirmity of our Nature.

Psal. 119. 119, 120.

2.

How fear of Judgments may consist with Faith.

Consider, *Possibly the object of thy fear is, Gods terrors; and these thou mayest fear, and yet be a true believer.* I remember a distinction that I meet with in *Polanus*, betwixt *timor Dei*, and *terror Dei*; a fear of God, and a terror of God: If I understand it right, *A terror is an extraordinary quaking and trembling of spirit, which God sometimes creates in a man, from some extraordinary cause for some special end of his own.* Such a terror, God, sometimes, hath caused to fall upon his own servants, upon some extraordinary occasions: As upon *Abraham*, Gen. 15. 12. *An horror of great darkness fell upon him.* There was an extraordinary cause; the thickness of the darkness:

4

Pol. Synt. p. 739.

Fear and Terror differ.

Gen. 15. 12.

and

and without question, the effect was *ultra virtutem causæ*, beyond the bare natural power of that cause too. Thus *Moses* was afraid to look upon God, *Exod.* 3. 6. *Moses* was afraid to look upon God: God, with the glory of his presence, cast a terror upon *Moses*. Exod. 3. 6.

Such a terror fell upon the men that were with *Daniel*, *Dan.* 10. 7. Such a terrour of God, sometimes, makes to fall upon wicked men. Such a one he caused to fall upon the Cities that were round *Iacob*, *Gen.* 35. 5. whereby he awed them, that they persued not after *Iacob*. Dan. 10. 7. Gen. 35. 5.

Such a terrour I conceive, was cast upon *Paul*, *Acts* 9. 5, 6. And I conceive, with such may a Christian, sometimes be surprized; especially, in the beginning of conversion: for I apprehend those terrours of consciences, which are often to be found in new converts, to be of this nature. Extraordinary works of God, done by his mighty power in the soul, to prepare and fit the soul, for hearing what he hath further to say to it, to be of this nature: and I conceive God may after the first beginning of grace in the soul, for his own ends, occasionally, likewise cause such terrors to fall upon it; which a Christian may easily distinguish from other fears, because they are not so lasting as those which are habitual Affections and Passions of the Soul, meerly. Now these a Christian may tremble at, and yet truly believe, *Psal.* 88. 15. *Heman* complains, that while he suffered Gods terrours, *he was distracted*. *Iob* was afraid, *Iob* 6. 4. when the terrours of God set *themselves in array against him*. If therefore, thy natural fears be heightned into terrours, by the working of a supernatural cause, thou shalt fear, though thy Faith be great: for to this end doth God do it, that thou mayst fear, in order to some end which he hath to work in, and upon thee. So I have done with those considerations which I shall propound to rectifie thy judgment in relation to the first part of the Complaint; there yet remains something in order to it, &c. But I shall speak of them the next time, and add some more considerations, & then give directions, together, for subduing of all excessive and unlawful fears. Psal. 88. 15. Job 6. 4.

THE THIRD SERMON.

MAT. 8. 26.

Why are you fearfull, O yee of little faith.

In the Chappel, October the 18. 1648.

MY Subject, upon which I am, is to satisfie such Christians, as conceit they have no Faith, or none that is worth the having; because they cannot finde that conquest of fears in their soul, which they conceive, is the *work of Faith with power*, where ever it is. Now, fear hath for its object, all manner of eminent Evil, in regard that this scruple may arise from fears of diverse things which represent themselves to the Soul, as Evils. I have told you, we may distinguish fear, in respect of the object; which may be either Supernatural, or Natural: either something in the Creator, or from the Creator: or something in and from the Creature. The Creator, and something in him, is, or may be, the object of our fear; as our duty, or as our sin. That in him, which is to be feared, is, 1. Either his goodness, *Hosea* 3. 5. Fear the Lord and his goodness. 2. Or his greatness; this it is, partly, our duty to fear, *Zeph.* 3. 6, 7, *Mat.* 10. 28. and it may be our sin, as I shewed you the last time. The greatness of God, as it presents it self to us, as the object of our fear, is in the effects of his Justice; which are, either Eternal, or Temporal: hell and everlasting Confusion, or Temporal judgements. Now, the poor weak Christian conceiving, that every fear of God, especially, of his greatness, and terrour

A double object of fear.

God two wayes the object of our fear. Hosea 3. 5. Zeph. 3. 6, 7.

of

of Majesty, displayed in his eternall power and wrath or temporary judgments, or inward terrour, argues no faith; makes to it self such a complaint, as I mentioned the last day; grounded partly, upon that mistaken conceit; and partly, because it possibly sees some Christians at full tide, expressing no such fears, as it finds in its own soul: now, in order to the satisfaction of such poor Christians; I first premised the truth, in four Propositions: (p. 12. 13.) and then propounded such considerations, as might stay up, and comfort a poor Christian, under this sadness of spirit: I propounded four considerations the last time; I shall now crave but leave, to add one or two more to them; and then I shall pass on to another case, concerning such fears, as have something in, or from the creatures, for their object. The two considerations which I shall add, shall be in relation, to that passage of the complaint. Sect. 4.

First Complaint, *I see others walk, full of nothing but joy and rejoycing spirits; they know no sad hours, but are full of chearfull confidence, and assurance, &c.* Complaint.

5. Consider Christian, *thy trembling heart may be more acceptable to God, then their confidence, and pretended assurance.* 1. Christ Jesus shakes hands, with many a one that hath the Palsy; his voyce is, *Come unto me all yee that are weary, and heavy laden, and I will ease you;* he calls, come, come some, *Isa.* 55. 1, 2, 3. What's the reason? but that, mighty tender-bowelled Jesus, saw heart-shaking souls, quavering with feares, and saying, shall I go? to those he sayes, come! what are you afraid? come! fear not, I am Jesus. Jesus, that said to the man sick of the Palsy, *Son be of good cheer, thy sins be forgiven thee,* may have said so to thy soul in secret, though he hath yet declared himself, but in whispers of mercy; so that thy soul could not hear him; It was to those that shaked again for fear, that he said, *Be of good cheer, it is I, be not afraid;* Do you think, Christ loves his Saint the Mat. 11. 29. Mat. 9. 2. Matth. 14. 26.

the worse, because it hath an ague; or pities them less, because they are drowning? or hears them with a deafer ear, because they cry out of the bottom of hell? Christ knows, that with a curst look he can put the rocks into an ague, and make the mountains tremble; much more his tender-hearted ones, that have not hardned their hearts, against his fear; it is from their strict observing of his countenance, that they now tremble, and if they mistake his smiles for frowns, he that knows their hearts, can also pardon their errors, and draw the vail clearer, at his pleasure. Again, there is a fool-hardiness in Christians, they may mistake their sugar, as well as their wormwood; and there are too many, that know not their time to weep, as well as some others that erre, in not knowing their time to laugh. The wise man saies *sorrow is better then laughter, for by the sadnes of the countenance, the heart is made better.* Laughter may be mad: Antinomians cry out of legal hearts, that are under the spirit of bondage; and in this, are often but like drunken companions, that think all are moody Puritans because they are not mad Revellers: There are more go to hell singing, then weeping, assurance is oftner and sadlier mistaken, then fear and trembling. Ah! there are, and I fear will be more, far more, that will wake in hell, out of their dream of heaven, then that will wake in heaven, out of their dream of hell. 3. Faith is not hindred by trembling, in respect of the truth of it; the trembling body in danger layes faster hold, that it even crushes the thing, that it fastens its hand upon. The Spouse was trembling, when it held him, and would not let him go, *Cant.* 3. 4. *Jacob* questionless trembled, for fear God should get away from him, without a blessing, when he held him yet so fast, as God was, as it were, forced to beg leave for him to goe. But I pass on, to a sixth consideration. Lastly, therefore consider, *that babes of grace must not expect to go, as stoutly as tall men.* Possibly thy eye may be

Eccles. 7. 3. Eccles. 2. 2.

Cant. 3. 4.

be upon *Paul* and *David*, and the tall Saints that have been growing twenty or thirty years; and it may be thou lookest upon them too when the ague was off them, and their souls were in no distemperature; when they were in a mid-summer sun, and lay sunning themselves under the scorching beams of divine apprehensions of love. 1. Consider, Babes must not look to go the same pace, nor in the same strength with these tall men; the tender plant is shaken, when the sturdy oak moves not; it is joy to see the child stagger up and down the room, and walk by the side of a table, or form, and now and then stagger, when the grown man walks by himself stoutly; hast thou so many years upon thy back, Christian? if not, be content, first to creep, then to go, and at last thou shalt run: grace as to the acting, strength grows up by degrees. *Tribulation worketh patience, and patience experience, and experience hope, and hope maketh not ashamed, because the love of God is shed abroad in our hearts, by the holy Ghost which is given unto us.* Rom. 5. 3, 4. Hope that maketh not ashamed, in respect of sensibly-diffused love, is not the first of the truth of faith, but comes after experience: expect not *a pueris illico nasci senes*; to skip out of a long coate into an aged furr; be content, *illarum participes esse rerum, quas fert adolescentia* to bear the infirmities of a child-hood. 2. *Possibly thou lookest upon those whom for some eminent designes God hath caused to be born with beards.* Sometimes God doth thus pick out some Saints, whom he intends for some service or other, to make glorious instruments either to declare his truth, or bear witness to it: these he early takes from the rod and ferula, and hastens them to the high form, his work stays while they are ready; he plyes them therefore with dayly lessons and fils them with strange experiences, that they scarce meet with desertions, nor any thing, to pour fear into them: such ones I conceive might *Paul* be, and the *Apostles*. Others have not these advantages, but having an

an ordinary work of Christianity, the Lord carries them in an ordinary road. 3. *Possibly thou lookest upon others, whose their clouds were over; and because then thou seest no darkness in them, therefore thou mis-judgest thy self.* Saints dayes are made up of evenings and mornings; and not to speak of some extraordinarily crowned Christians, ordinarily they have their night of sorrow and fear, as well as their mornings of joy and assurance. The same Saint, that if thou lookest upon him, in his fulness of joy, thou shalt see him lye sunning himself in midsummer beams, without so much as a trembling limbe; it is ten to one, but at another time, if thou wilt but look for his frosty and snowy time of winter, thou wilt find him shaken with the cold of fears, and all his clothes of former experiences will hardly keep him warm: but bitter terrors make him black in the mouth; and if thou canst discerne that he breaths a spiritual breath, it is all; indeed, if thou wilt look upon *Paul*, no where but in the
Rom. 8. 38, 39. 8. of the *Rom.* 38, 39. thou wilt think that his soul was composed of nothing but celestial fire, and he had no quality but the (*fumosus Calor*,) greatest heat, from divine apprehensions of love; but, if thou wilt but behold him, in the 7 of the *Rom.* 24, 25. thou wilt find other elements in his spiritual composure of soul. If thou wilt look upon *David*, no where but in his 3 *Psalm* 4, 5, 6. and 27 *Psalm* 1, 2, 3. thou wilt think he were a stranger to a pallied temper; but if again thou wilt turn thine eye, and behold him *Psalm* 6. his bones are ratling again in his skin for fear. If therefore Christian thou wilt
1. judge thy self by others. 1. Be sure they be such as are of the same spiritual nature with thee, otherwise their mirth *what doth it?* their laughter is, but like *the crackling of thorns under a pot*. 2. Give such Saints the allow-
2. ance of their years: they have (may be) out-grown thy long
3. coats. 3. Give them the allowance of their means; it may be they have all their life been kept at a warmer fire,

fire, for Gods speciall ends, to be manifested in them, 4. Measure not thy self by their fits, but by their constant temper. I must not say, I do not live, because I am not so strong as others, when they are well, and I am sick. And thus I have finished these two considerations, which I had further to add to the first case, concerning fears; such scruples as arise in the soul, from fears of something from supernaturall causes, the justice and wrath of God, manifested in his eternall, or temporary displeasure. I shall now passe on to such cases, as may arise from feares in the soul, arising from more sublunary causes, *viz.* something from naturall causes, and in the Creature.

You may remember I told you, that the general object of fear, is, some imminent evil apprehended, Now, evil is either, such as brings destruction to the creature, or, that contributes something in order to it; destruction is either temporal, or eternal: In the latter sence, hell is evil, concerning the fear of which, I have spoken; hell being nothing else but the just wrath of God, executed upon the souls and bodies of sinful creatures. The evill that brings a temporall destruction to the body, is death; now there is another sort of evils, which are feared in order to this, as they are apprehended to aime at this end; of this sort are all dangers, the day of judgement, diseases, enemies, &c. Now all these things being terrible to the sense, as aiming at the ruine of nature, nature starts at; and the poor Christian from hence, sometims conceits, it hath no true faith, because it is so full of these fears; hence he complains often in this, or the like manner.

Ahs! *I also serve, can I have any faith, and so much carnal fear? The Apostle sayes,* God hath not given us the Spirit again to fear. *I read of the Saints of God, expressing their* desire to be dissolved, and to be with Christ; *and their earnest groaning, to have their* earthly tabernacle dissolved. *I cannot think of my fair naturall death, but I tremble like a leaf of the forrest, and my heart is like Na-*

The Complaint. 2 Tim. 1. 7.

2 Cor. 5. 1. Death natural.

Mat. 10.28.

balls, as cold as a stone: Christ commands believers, not to fear him that can kill the body, and when they have done, can do no more: and Paul professed he was ready to be offered; and the primitive Saints, counted it their rejoycing, that they were thought worthy to suffer: and I have read of many Martyrs, that have esteemed the fire, as a bed of Roses: I tremble like a reprobate, but to think of a persecution, and am afraid of (what should be my crown,) resisting unto blood. I read of the Church, how it groanes for the last judgement, and cries; come Lord Iesus, come quickly, and Paul rejoyced to think of it: I tremble but to think of such a day: nay, far lower things these; any thing in the world, that carries the face of a danger upon it, starts me: I am afraid but of a thunder clap, or a great winde, &c. I strive against my self, but cannot help it; Caligula was never more coward then I am: and then for diseases, if the pox or pestilence be neer me, I can scarce lye down in quiet, nor rise up in peace: but if I but hear of any fears of an enemy approaching, that may take away my goods, or imprison my body, &c. Lord, how it terrors affrights me, believing David was not of my temper, when he profest, that if a thousand, yea if an host encamped him round, he would not be afraid: No, no, such fears and faith cannot sit and together. This is the complaint. Now let me addresse my self, to satisfie the soul, concerning it.

2. Violent death

3. The last judgement.

4. Thunder wind, &c.

5. Diseases.

6. Enemies.

Psal. 3.4, 5. Psal. 27.1,2,3.

CHAP.

CHAP. 3.

How to satisfie such Christians as conceit they have no faith, because they are so ready to fear persecution, Death, the last Judgement; things in nature terrible to the sense: as Winds, Thunders, Diseases, Enemies, &c.

NOw in order to the satisfaction of such poor souls, as groan under this burthen. We must, 1. Enquire upon what suppositions such complaints are grounded. 2 What positions of truth are in it. 3. I shall propound some considerations, to comfort the Soul under it. 4. I shall offer some directions to the Soul, to strengthen it, against all feares: whether such as these are, whose object is naturall; or those before spoken of, whose object is supernaturall: and so conclude this fountain of scruples, concerning fears.

Sect. 1.

For the first: I conceive these kind of complaints, arise from a three-fold supposition; every of which is false.

1 Sup.

The first is, *That all fear of these things, is contradictory to faith*: This is utterly false; as I shall shew you more anon: and that of the Apostle, *We have not received the Spirit again to fear*, is not to be stretched to the latitude of all feares, but to be restrained to sinful fear, as I shall shew you more anon.

2 Tim. 1. 5.

2 Sup.

Or secondly. They are grounded upon this supposition, that *any of these fears doth argue a falsness of Faith*. This is also false, as I shall shew you. A fear of these things, may be, *in great remisse*, in a remiss and lawful degree; and so far from being our sin, that it may be our duty, and be a good porter to a believing Soul.

3 Sup. Or thirdly, They are grounded upon this Supposition, *That Christians, of all temperi, and growths, must have alike spirits, as to this businesse of fears:* Which is also false; for I shall shew you, there may be a difference, both in nature, and in grace too, in Christians that have the truth of Faith; that make some of them, more, some lesse, to fear these things.

These are the false suppositions; but as we say, there is no smoak, without some fire; so neither are these, without some latent ground of truth: and these positions are truth; upon the mistake of which, the Complaint is grounded.

1 Pos. 1. It is true, *That the fear of these things, in some kinde of degree, do argue a nullity of Faith: 2. and in some degrees, do argue a very weak Faith.*

2 Pos. 2. It is true, *That some Christians are very valiant, upon the apprehensions and imminency of these Evils, over others, which are very timorous cowards, in comparison with them, &c.*

But in order to the comforting of a Soul, under the burthen of these complaints; let me beseech you to consider.

Sect. 2. First, *That there is something in Death and dangers, and such things as are terrible to sence, which it is no sin for a Christian, in some measure, to fear.* Questionless, consider death, as it is the destruction of the creature, and parts the two dear friends, mans soul and body; and it is not unlawful to fear it; for so it is, in it self, evil: and consider death, in it self, without being the door to let us into Heaven, and there is no Christian, be his measure of grace what it can, but will startle at it. It is to the naturall Philosopher, the most dreadfull of things to be feared. It is impossible, But Nature should be startled at its own ruine. Fear is an Affection of the soul. Now the pure acts of the Affections are not sinful: it is their distemperature that is sinfull. Now the object of this Affection,

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is whatsoever is evil: Death even in Gods account, is evil. 1. God propounds it to *Adam*, as the dreadfull punishment of his first sin; *In the day thou eatest thereof, thou shalt surely dye.* And *Moses*, from God, to terrifie the people from disobedience, tells them, he *sets before them life and death*: the first, as their reward for obedience, and to be loved and sought after; the second, as the punishment of their disobedience, and to be trembled at: and the Apostle calls Death, an enemy. And in the same place; where, in respect of his consideration, that death was to the Saint, but an in-let to heaven; he professeth an intense desire and groaning for a dissolution: he professeth this was not in respect of the goodness of death, nakedly: therefore he adds, *Not that we desire to be unclothed, but to be clothed upon.* God hath given us this affection, & he hath not given it us to this purpose, that we should never use it; nor doth he require, that his Saints should call that which is evill, good: (as death is, *per se.*) God will not have us call a bitter thing sweet: no more then sweet thing, bitter. Fear therefore, is a good Affection of the soul: and Death is an evil, which is to be feared, but now if you look upon this affection, as placed by us upon this object: indeed, as our natures are corrupted, we cannot fear it without sin, either in respect of the measure, or manner, or end. Thus *Peter Martyr* determines in an Epistle written to a certain friend, concerning flight in a time of persecution. And the like is to be said, concerning violent death by the Edge of Persecution, & concerning dangers, diseases, enemies, &c which seem to carry with them some malice to Nature; either to ruine, or at least, to impair it. And for those places where the Saints of God have profest a willingness, and readiness, and desire to dye; It is easily answered, That they did not desire purely to dye, but, to be let through the black vault of the grave, into the glorious Bride-chambers of Eternity; not that they desire to see deaths black, but Christs white face: and for

Gen. 2. 17.

Deut. 30. 13.

1 Cor. 15. 16.

2 Cor. 5. 4.

Pet. Martyr, loc. com. p. 1674. In ep. ad amicum quendam de fuga in Persecutione.

for that they thought death it self, and the grave it self, desirable: not as their *Patria*, but as their *Via*: their way to their Countrey; this is plain from *Phil.* 1. 23. where *Paul*, indeed, doth expresse his *desire to depart*, but it was *to be with Christ, which was better*: and from 2 *Cor.* 5. 5. where *Paul* tells us, why he desired to dye; not that he might be *unclothed, but that he might be clothed upon, that mortality might be swallowed up of life*: as if a poor man should have a glorious suit given him, and he should hasten to pull off his ragged apparell: no one would think he did it, to stand naked, but to put on his gorgeous change of Rayment. This is my first Consideration.

Phil. 1. 23.

2 Cor. 5. 5.

Simile.

2. And, to back this yet further, Consider secondly, *That even Christ himself feared death*: Twice he repeats, *Father if it be possible, let this Cup passe from me. Peter Martyr* adds this, to prove, that the fear of death in it self, is not sinfull. The bitter pangs of death, were bitter in Christs taste; and yet, questionlesse, as death finished his work, and as by death, he paid the last farthing for his Saints: and *as through death he* (for his redeemed ones) *destroyed him that had the power of death, even the Devil*: and as by dying he had an opportunity to break through the grave, and clarifie his body by a glorious resurrection: and as it hastend him to his Fathers Kingdom, it was far from being an object of his fear. Indeed it is true, none of us can fear death with that purity that Christ feared it, in whom it was a purely acted affection, not mixed with any disturbed distemperature of spirit, not offending in measure, manner, nor end. I say, thus, none of us can fear it; but in that Christ feared it, who had no guilt in his soul, it is sufficient proof, that a bare fear of death is not sinful; much lesse doth it argue, in the soul where it is found, either a nullity or falshood of its faith: and it is plain, that divers of Gods precious ones, beleevers in the superlative degree, yet feared death. *Obadiah* hid the Prophets by fifties in a cave; their fear of *Iezebels*, violent hands drove them thither

Mat. 26. 37.

Heb. 2. 14, 15.

thither. *Elijah* feared, when he run under the Juniper tree; and *David* feared, when he beg'd like a condemned malefactor, for his life. *O spare a little give me space, before I go from hence, and be no more.* Yet all these dyed in the Faith; and it is certain, that a violent and cruel death, by persecutors, may cause greater fear in the spirit, then a natural death: 1. In respect of the cruelty of the torment. 2. In respect of the known enmity and malice of the persecutors. 3. In respect, that it may take us in full strength, before sickness hath wearied nature of it self. 4 In respect of the deliberation it affords us; all which help the apprehension, with deeper apprehensions of terrours, then otherwise it would be possest with.

Psal. 39. 13.

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